SPIRIT MEDIUMSHIP

AND

HOW TO DEVELOP IT

BY

REV. E. W. SPRAGUE

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SPIRIT MEDIUMSHIP

ITS VARIOUS PHASES, HOW DEVELOPED, AND SAFELY PRACTICED. A COMPENDIUM OF PSYCHIC SCIENCE. FOR SEANCES, CIRCLES AND INDIVIDUAL USE. THE MEDIUM'S COMPANION AND GUIDE.

BY

REV. E. W. SPRAGUE

Ex-Missionary of the National Spiritualist Association of the United States of America, and Forty Years a Public Medium

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SECOND EDITION

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"How dear are the moments of spirit communion,
When love seeks its own from the realms of the blest,
Where souls may aspire in affectionate union,
And care fades away from minds sore oppressed.
Beautiful angels, Heaven's Evangels,
Commissioned to earth on your errands of love,
We pledge our endeavors and faithfulness, ever
To stand by the truth, and our loyalty prove."

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DEDICATION.

FIRST:

To the many faithful and true mediums and their noble guides and inspirers who have fought the good fight against the mighty forces of ignorant prejudice, religious bigotry, intolerance, and persecution, that the great and saving truths of Modern Spiritualism might become the common knowledge of the people of this world.

SECOND:

To those who honestly seek to unfold their "spiritual gifts" or faculties and develop their mediumship, in order to become useful in the hands of the spirit friends in voicing the truths of a future life, bringing health to the physical bodies of men, peace and knowledge to their minds, with education regarding the laws of life and how to live up to their requirements, that heaven may be realized upon earth, this volume is lovingly dedicated.

PREFACE.

In publishing this book the author hopes to be of some assistance in eliminating the absurd and ridiculous vagaries that have become attached to Spiritualism and Mediumship, and to help counteract the extravagant claims of some of its opponents regarding "The Dangers of Psychism," or the practice of mediumship; and most of all, to give encouragement and assistance to mediums in their laudable efforts to unfold the beautiful faculty and God-given gift of mediumship. Every well-developed medium, and every well-informed spiritualist knows that the application of the teachings of Modern Spiritualism is the salvation of mankind; and also that modern Spirit Mediumship is the rock upon which it rests.

Experience is the greatest teacher, and the author of this book being a medium himself with many years of active service, and having personally experienced nearly every phase of mediumship mentioned in this work, naturally feels that he is better qualified to speak upon the subject than are many authors of note who have developed no mediumship themselves, and whose knowledge of the subject has come to them second hand, as all they know has been acquired by observation of the phenomena occurring through others.

The facts here recorded are based entirely upon the author's forty years and more of daily experience through his own mediumship, and the teachings of his spirit inspirers, as well as through the mediumship of many others. His knowledge of the subject being founded on personal experience, may furnish an excuse and partially justify the frequent personal reference made throughout the book.

THE AUTHOR.

CHAPTER I.

What Is Spirit Mediumship?

Man is a spirit, whether clothed in the mortal body or inhabiting a spiritual body.

Mediumship is a natural faculty and belongs to the spirit of man in every sphere of life, the same as all of his other faculties.

Mental mediumship illuminates to a great degree every other faculty of its possessor. The extent of this illumination depends upon the degree of mediumistic development attained, as well as the degree of unfoldment of the other faculties. Mediumship should be highly prized by every one, as it is one of the most beautiful, useful and soul-satisfying faculties possessed by man in the mortal form. Mediumship may be developed and its power increased just the same as the other faculties.

The wisest and best people of the spirit world, and all high-minded Spiritualists demand a mediumship embodying the highest morality and the greatest aspirations for the good, the beautiful, the intellectual, the true and the spiritual. While looking for these blessed attributes we should not forget the truth of the words attributed to Jesus of Nazareth: "None are perfect; no, not one." Also: "Be ye perfect even as your Father in heaven is perfect." The last is a beautiful ideal though it may be impossible of attainment; and yet, if we aspire for good we must improve; such is the law. Then let us give to the spirit-friends the very best we can in thought, in aspiration, and in deed.

Hope, prayerful aspiration, earnest effort and cheerfulness must fill our thoughts and lives if we would develop rapidly.

"As wave after wave chase each other in quick succession over the great ocean's breast, so do our thoughts follow each other over the mysterious sea of consciousness."

In sending out our thoughts upon this mysterious sea we should know that they are caught by the angelic beings of the soul realm who are ever ready to respond to them when they are prayerful for good, and conditions will permit. This fact should be sufficient to cause us to think only beautiful thoughts, elevating thoughts, harmonious thoughts, that we may call to us those noble and exalted spirits whose presence and assistance we court and appreciate.

Great Value of Mediumship.

The question of a future life for mankind is the all-important one. Anyone standing at the grave of his loved one needs to *know* if there is a life beyond, where loved ones meet to part no more.

Spirit Mediumship is the gateway to knowledge. It is the foundation of all religions. Through it, all that is known of a future life for mankind has come.

If it is true, as some believe, that no spirit has ever communicated with people of the earth, then every church of every nation on earth is a monument of folly, and every bible a record of falsehood, and nothing whatever is known of a future life for the human race.

On the other hand, if the spirit of one single man who has died has ever, at any period in the history of the race, in ancient or modern times, communicated with men in the mortal form, and that fact can be positively established, then such statements recorded in the so-called sacred writings of the world may be accepted

as possible truths, and the churches of the world may have been erected upon a substantial foundation; because if one such fact is fully established it proves conclusively that man survives death, and we reason that if one man continues to live after death, all men will do so.

Modern Spiritualism has proved and is daily demonstrating that man survives death; therefore, the subject of spirit-mediumship is of the greatest importance to the human race, since we all must pass from this plane of life, and naturally are interested in knowing if we are to continue to live.

Mediumship Inherited.

A medium, like a musician, inventor, artist, or poet, is one from birth. One may possess any of these faculties in a large or small degree, and they may be developed by proper training. This is certainly true of mediumship.

Every child should be taught to appreciate his five beautiful senses. How lovely it is to be able to see, feel, hear, smell and taste! How wonderful to be able to think, love, hope, aspire and reason! These jewels of the soul are priceless treasures; but MEDIUMSHIP AS EXPLAINED AND PRACTICED BY SPIRITS AND ENLIGHTENED SPIRITUALISTS, ILLUMINATES THEM ALL.

To be able to discern the presence of one's spirit mother is a blessed privilege and is highly appreciated by those who are endowed with the faculty, as well as by others who understand Spiritualism. Furthermore, the person endowed with this faculty is able to discern innumerable other things, both of the spirit and the material world, that otherwise remain unseen and

unknown. Mediumship makes it possible to discern temperaments, dispositions, capacities, motives, desires, moral, mental and physical conditions of people in the mortal form; and a thousand other things in the physical, mental and spiritual realm that are useful and helpful in the development of one's self and in helping others. For the above stated reasons and many others that might be mentioned, every mentally well balanced person should seek the best conditions obtainable and take up the work of mediumistic unfoldment.

People who are weak minded or mentally unbalanced should not attempt the development of mediumship; they should first seek to attain proper control of their own minds. Many who have been mentally unbalanced have become permanently cured by the aid of mediums and thus prepared for the unfoldment of their mediumship. Every class of disease nearly has been eradicated and the patients permanently healed by spirit power exercised through mediumship. A proper development of mediumship strengthens the moral character, develops individuality, and prepares one to meet the trials and struggles of life in a calm and confident manner. It unfolds the spiritual nature, develops optimistic and trustful qualities, and helps the medium to realize more fully the beautiful in life, as well as to see that all things work together for good, and that in the ultimate every soul will find its spiritual center when all will be well.

The development of the medial facilities is permanent. These powers we carry with us into spirit life. They are of much greater value in that sphere of existence because everything there is spiritually discerned.

Our spiritual faculties take the place of our so-called five physical senses when we reach the spirit world. The little we grasp through our spiritual faculties in this life, constitutes a safe promise of the fact that we shall discern more when we arrive in the great spiritual kingdom, and are freed from the limitations of these physical bodies. All this being true, it becomes plain that the development of one's spiritual gifts is no more nor less than laying up treasures for use in Heaven. Whatever spiritual development one acquires in this life will constitute his capital with which to enter the great field of spiritual progression in that better land; therefore, the investment in these powers is a safe one, inasmuch as it is true that there can be no progression there without them.

O that men in the mortal could realize this fact and the great value of the development of these powers while in the earthly form! It should be clear to us all that we ought to make the greatest effort to unfold these powers, so as to become well equipped for our work in the spirit land.

Another fact must be mentioned. The development of the spiritual faculties, while in this life qualifies one to return and communicate through mediums after one's transition. One possessing clairvoyant powers here can, after his transition, look back through the same faculties and see and discern what is transpiring on this side of life. This truth will be realized only in accordance with the degree of development acquired here.

In removing from the comparative denseness of the physical body to the brightness of the spiritual body clearer perceptions result, for the denseness of the

physical form limits the spiritual activities. Dwelling in the body disciplines, and earthly experiences educate and develop the spirit, preparing it for the higher life; but when the spiritual faculties receive little or no development, one remains in ignorance of that life and is consequently in darkness. Every spirit's condition depends absolutely upon the state of enfoldment his spiritual faculties have received.

Here lies an important truth, one that should be known and well understood, as it certainly affects us all. It should inspire us to put forth earnest effort to obtain the development of those spiritual faculties with which we are endowed. Every lesson pertaining to such development that we acquire, is treasure laid up for use in the world to come, and is also a great help and blessing to us in this life.

The unfoldment of the spiritual powers consists, not alone in the development of the ability to receive spirit messages, but in learning how they are produced, and in acquiring a knowledge of the beautiful Spiritual Philosophy that they teach and portray.

Who Are Spirit Mediums?

A spirit medium is one who may be used by spirits to communicate with the people in the mortal form through what is termed the physical and mental phases of mediumship.

Mental mediums are usually endowed with large ideality. They possess lively imaginations and a love of the beautiful, and are easily developed as poets, artists, inventors, etc. They attract spirit poets who improvise and write poetry through them, and artists who produce spirit pictures and other works of art, revealing facts in nature, etc.

The quality of these manifestations, like all others, depends upon other and various qualifications of the medium; for instance, the quality of the poetry will depend upon the faculty of language, the temperament, rythmic nature, etc., of the medium. If his language is highly developed, the poetry will be more beautifully expressed than it will if his vocabulary is small and poorly developed.

If one would develop the best mediumship he should live an honest, simple, and pure life. It requires devotion to the cause, systematic methods, perseverance, and time for growth. Mediumship in most cases is slow in its unfoldment; but the medium who properly practices his powers never ceases in his development; he should ever aspire to greater unfoldment and live up to the laws governing it.

The spiritual life and personal mediumship of every individual should be developed to that extent at least, that he may communicate with his own spirit friends without the assistance of any other medium; then he will know for himself the great truth of his life after death and the greatest source of knowledge will be open to him.

The Cuticle.

The quality of the cuticle with which the nervous system is insulated has much to do with one's mediumship. Our spirit teachers tell us that persons having naturally warm viscous skins are idealists according to the degree in which they possess such cuticle, and are subject to influence of a mental character. That people of the class who possess a cold, clammy, or sticky cuticle, are also subjects of hypnotic control and possess the elements requisite for the development of

physical mediumship. A person may possess, in some degree, both physical and mental mediumship.

Persons having a warm, dry, silky cuticle, free from viscous or sticky conditions, are not easily influenced by mortals or spirits.

The magnetism generated in the organism of a healing medium is warm, and the spiritual forces of the controlling spirit are cold, or without warmth, when they reach the organism of the medium; but when being applied direct to the patient without using a medium they are quite certain to produce a shock, or a feeling of chilliness to the patient. This condition is often felt when one is receiving treatment from spirits when alone, as well as when being treated by a spiritual healer.

If a spirit can move a stand, produce a rap, cause a person's hand to move about, or cause him to see a spirit form, hear a spirit voice, or in any way influence him, then that person is a medium, and by using proper methods, his powers may be developed just as any of his other faculties may be unfolded by proper training.

Therefore, if one's mediumship seems small, it should be highly prized and properly developed to a greater degree of usefulness.

Education of Mediums.

Modern spiritualism is a great school. The spirit friends are its teachers. Mediums and investigators are its pupils. Circles, seances, physical research societies, etc., constitute its classes. The better prepared physically, mentally, morally, educationally, and spiritually the medium may be, the wiser and more spiritual the teachers will be whom he will attract. The better prepared the medium becomes, the better

the manifestations and communications he will be capable of receiving. This being true, mediums should use every possible means, aided by the spirit friends, to develop a high appreciation and aspiration for truth, desiring to become useful instruments in the hands of the spirit world in bringing blessings to mankind.

The development of mediumship is reached through the unfoldment of the medium's mind, the attuning of his brain and other nerves to the higher spiritual vibrations, the development of the muscles to great tension, the ability to relax them, etc. The nerves, brain, and muscles of a developed medium have undergone a great change. They may be operated by a much higher vibration than one who is not developed. The medium thinks more rapidly, feels more intensely and acts more quickly. He may suffer more and enjoy more than one not so highly developed. Proper education regarding the laws of life and mediumship places in the hands of the medium the ability to avoid suffering and enjoy more fully the pleasures of life.

Mediums need the education of our schools, and should inform themselves regarding topics of general interest of the day.

There are many uneducated mediums who do excellent work, though they may be ignorant of the laws governing mediumship. If they were to become diligent students of the laws governing psychic phenomena, and acquire a general understanding of the truths of Spiritual Science, they would become more competent to co-operate with their spirit helpers and their

work would become still more satisfactory. Through this education their powers would be increased.

Mediumship is a natural faculty and is governed by natural law. All mediums should thoroughly acquaint themselves with the operation of these laws, thereby learning how to conserve their forces, how properly to exercise their powers and reap the great reward of good health and a clear and happy mind, while their work is being crowned with success.

The better one is educated in various lines, providing such education does not bias the mind or pervert the reasoning faculties, the better will be his mediumship; therefore, every medium should obtain an education if possible. The Morris Pratt Institution, of Whitewater, Wisconsin, is an excellent Spiritualist school, and is now open to students who are seeking a liberal religiously unbiased education, and who wish to prepare themselves for public work in the movement of Modern Spiritualism.

CHAPTER II.

The Study of Mediumship.

The home circle is one of the best places to investigate, study, and learn the philosophy of Spiritualism and the laws governing mediumship.

Suspicion of each other is not so prevalent as in the public circle where a fee is paid for a medium's services. Suspicion and mistrust is poison to sensitive mediums and is not only painful to them, but destroys conditions and retards the good results that might occur without them.

The seance room is not the only place to study Spiritualism and develop mediumship. The investigator, as well as the would-be medium, should study its literature, attend lectures upon the subject, learn from teachers who have had wide experience in the work, and become familiar with the workings of its organization. When fully equipped with the teachings of its philosophy, the phenomena of the seance, etc., he will be much better prepared to respond to the inspiration of the wise and good spirits who may wish to use his organism as a medium.

No one should ever give up his individuality to another, be that one in the mortal form, or a spirit disembodied. Wise and good spirits do not require it; they act only as advisers and teachers, and instruct the medium to use his own judgment in every instance after receiving their advice.

In sitting for spirit manifestations, the medium must comply with the laws governing mediumship and yield to the spirit guides for the time being, but when the seance is over he should control himself until he is ready to communicate with the spirit-friends

again. He should not keep the door open or even unlocked at all times, but should have a time and place for the seances and confine himself to them. In this way he will develop a healthy mediumship and a stronger individuality.

If the spirit should have something of great importance to communicate between the hours set apart for the circles, he would soon learn to knock at the closed door and it would be optional with the medium whether he let him in or not.

In reading and studying modern Spiritualism, Psychic Science and Mediumship, the latent powers of mediumistic persons are stimulated and often brought into activity. This constitutes an important part of one's mediumistic development which is an essential and as valuable as the assistance received from sitting in circles.

The good people of all the world believe in, look forward to, and prayerfully hope for a higher civilization of mankind; when the human race will have become so perfectly developed that wisdom, harmony and truth shall reign supreme, abiding with all men.

In an enlightened mediumship rests this hope of the world.

Mediumship Governed by Laws of Both Worlds.

The more thorough knowledge one has of spirit mediumship and the laws governing it, the better understanding one will have of Modern Spiritualism. The facts revealed through mediumship explain and make clear the truths of Spiritualism. Modern Spiritualism is the philosophy of life in this sphere—and in the spirit realms.

Mediumship is the key that unlocks the mysteries of

life. It reveals the truths of Modern Spiritualism and makes them clear to the understanding. Modern Spiritualism embraces all in life and proves that life itself continues after the change called death. This being true, it may be clearly seen that it is the most stupendous and important fact that has ever reached the consciousness of man upon this earthly plane of life, and naturally causes him to be filled with reverence, wonder and thankfulness. As he learns of it, he becomes inspired with the spirit of reverence for the Great First Cause that produced it all.

Matter or Spirit.

"We cannot affirm that the primordial, substantial entity of being is matter or spirit, or both. We can follow neither of them to their ultimate or primary conditions." (Loveland.)

Matter, force and spirit form a great and wonderful trinity which controls all phenomena that our senses are capable of grasping. Matter is visible, force and spirit are invisible. This trinity of substances in a unity of manifestation are all mysteries to us, and the more we study them, the more we become inbued with the spirit of reverence for the Great Cause of it all. Man in the physical body is a threefold being. He is a combination of matter or substance, force or energy, intelligent mind or spirit.

Law Governs All.

Everything in nature, whether visible or invisible, is at all times governed by law; and the result of the action of these laws reveal method and purpose in their manisfestation. The mode of action of all law is the same at all times, when the same conditions prevail. Chemistry proves this true.

In the investigation of the phenomena of Spiritualism we should keep in mind the fact that there is no other way in this life to learn of the spirit world excepting through spirit mediumship. All that is known of life after so-called death, has come to the world through spirit mediumship. There is no other class of phenomena that can give the least particle of light upon the subject. There are but two ways open to learn of the future life; the one to investigate spirit phenomena given through mediumship, and the other to die and go to that life where one can experience it.

We could get no light upon the subject by studying the phenomena of the northern lights or the science of navigation. One must study the laws governing, and the manifestations produced in, the class of phenomena belonging to the subject that he seeks to investigate.

Therefore, in seeking to solve the mystery of spirit communion and the cause producing spirit phenomena, one must study them rather than to take up the study of theology or of the "origin of man," though a knowledge of the latter might be a great aid. It would not solve the question of the origin of spirit phenomena, and all one could know about ancient theology would only obstruct his pathway in his search for the cause producing the phenomena of the seance room.

An understanding of the laws of chemistry is very helpful in the study of the phenomena of Spiritualism and mediumship; and a knowledge of other sciences may be of assistance; but spirit phenomena must be studied before one will be able to know anything about them. Great men, who are no doubt wise upon certain scientific subjects, have tried to explain the phe-

nomena of Modern Spiritualism by what they know about physical science; and in many cases there conclusions have been erroneous, and their assumptions disastrous to their integrity, and not at all flattering to their wisdom.

The only place to study the phenomena of Modern Spiritualism is the place where it occurs; and the only proper way to investigate the subject is to witness the phenomena, study the laws governing them, weigh and measure every manifestation in the balance scales of reason controlled by an unbiased mind. Thoroughness of purpose, well timed carefulness tempered with sincerity, energy, and perseverance, are essentials to success in this vast field of research; and he who enters it with less than these is not assured of great success.

People even of this day have inherited, or have had instilled into them, the superstitious ideas of supernaturalism. This in a great measure disqualifies them to enter the field of the scientific investigation of the phenomena of Spiritualism. Preconceived opinions should never bar one from accepting a truth when proven, even if it does conflict with his earlier accepted opinions.

It is said that no good thing is secured without effort; this applies in the investigation of spirit phenomena. One's mind must be prepared and earnest effort put forth if one would receive the best results. The development of a clean and pure mind, liberal ideas, moral culture and intellectual ability, as well as high and holy aspirations are essential to the acquisition of the best Spiritualism. None have yet received the best in mediumship; no one has yet made

the best conditions to receive it. We have only plucked here and there a blossom from its sacred flower garden, and the aroma of those few blossoms has intoxicated us with its beautiful fragrance. We must know the laws governing mediumship and make the necessary conditions if we would enjoy these heavenly blessings.

Facts to be Considered in the Development of Mediumship.

In developing one's mediumship, it is essential that something of the necessary conditions for its unfoldment be understood by the medium, or by some one of the members of the circle.

No fixed or infallible rule can be given for the development of all mediums, as their individualities differ. The medium, the sitters, and the spirits in charge, must take into consideration the state of physical health, temperament, disposition, tastes, aspirations, etc., as well as the earthly environments of each medium and govern themselves accordingly.

Conditions Required.

The best condition to bring to a seance for spirit manifestations is a happy frame of mind and a harmonious body. All thoughts of business and strife should be left behind. The members should enter the seance room with prayerful hearts, aspirations for the good, the beautiful and the true; and with the understanding that it is the entrance to the most sacred place, where the angels of heaven may be present and communicate with them. Such may be the truth, yet how few realize it.

To be a good spirit-medium one should live a good

life. The better one lives the more spiritual one becomes, and the more spiritual will be the manifestations received.

How much we owe to the spirit friends who have always been so faithful to their mediums, even though mediums have at times neglected to fulfil the wishes of their faithful spirit teachers.

Spirit phenomena of whatever phase or class, are natural phenomena. There are no miracles. All manifestations our senses are capable of grasping are produced through the laws of nature and are consequently natural phenomena. Law, no doubt, rules in every sphere of conscious life.

May it always be remembered that spirit friends are people who once lived in this world and have passed to the higher life; that they are not gods, knowing everything, but that they sometimes make mistakes, though their knowledge far transcends ours. Let us treat them as one just man should treat another, trusting them always unless they should prove untrustworthy, being very careful not to condemn or misjudge without ample and unquestionable proof against them.

Communications Not Infallible.

Mediums are liable to err in judgment. When we consider the fact that they are dealing with forces with which the world is unfamiliar, and that these forces are operating upon a different plane of life, we could not reasonably expect infallibility on the part of the medium or the spirit operator. Therefore we should receive each message or manifestation and judge it on its merits alone, condemning neither the medium nor the communicating spirit for any errors

that may occur, yet always seeking to learn the reason for any discrepancy or mistake. Great mistakes are made in this life, and we are much better acquainted with needed conditions here than we are with those of the spirit-world. Mathematics is a science, but man in the mortal with this infallible guide to direct him, makes grievous mistakes.

One of the first things needful for mediums and investigators to learn is that spirits out of the body, like those in the flesh, are not infallible; and mediums should not be blamed for that over which they have no jurisdiction or control.

How Spirits Control Mediums.

Mental mediums are influenced and controlled by their spirit helpers and guides through the same law that a hypnotic subject is influenced or controlled by a hypnotist in the mortal form, though as a rule the spirit knows a great deal more about the law than the mortal hypnotist ever dreamed of knowing.

A spirit's experience in passing into the spirit world is valuable; his spiritual perceptions become awakened, he has facilities for learning certain laws and conditions pertaining to the subject, which we poor mortals have not the faculties to comprehend. Therefore, it is folly to attempt to measure a spirit's psychic power by the little that is known by mortals regarding psychology, hypnotism, mesmerism and kindred subjects, or to condemn their practice as dangerous. The evidence is everywhere to be seen that such practice by spirits is wholesome and helpful in every way.

Every mental medium is a psychic, and every psychic is a medium. Every hypnotic subject is a mental medium, and every mental medium is a hypnotic sub-

ject. Every person is a battery or dynamo, generating out of nature's vast reservoir a portion of the magnetic forces or electic powers which is converted into psychic force and animal magnetism. This magnetism being permeated with the vital forces of the medium is used through the will power of its generator in the movement of his body, in thinking, speaking, etc. It is acted upon also by the will of the spirit operator who uses it to produce the phenomena of the seance room, the spirit acting through the mind, nerves, and muscles of the medium who generates it. Emma Rood Tuttle, the Spiritualist poet of Ohio, beautifully illustrates the vastness of this force in the following lines:

"An atmosphere more sublimate than air
Penetrates all matter, be it here or there;
No finite power its wrappings can disperse
For its thin billows lave the universe;
Each portion linking to all other parts,
Whether stars, blossoms, or responding hearts."

Vibratory Laws Governing Mediumship.

The phenomena of light, heat, and electricity are produced through the different rates of etheric vibration and may be discerned by the physical senses. There is a much more refined ether—or perhaps it is a portion of the one great ether—which responds to thought; and over this great ocean of vibrant ether, thought travels at a rapidity outdistancing the mighty speed of the light from the sun; and wherever a thought wave comes in touch with a brain that is attuned to its rate or velocity of vibration, there and then it MUST record itself. This is done through the same law that the sound from the piano key vibrates

the string of the violin when it is attuned to the same rate of sound vibration.

It is through this law of vibration, carried into the mental and spiritual realm of life, that telepathy and spirit communion are accomplished. Mediumistic phenomena are not of the realm of miracle, but are natural phenomena, and this is one of the great truths that spirits through modern mediumship have revealed to the world.

Personally, the author has been hypnotized by both mortal and spirit hypnotists—by the latter thousands of times, and never to his detriment, but always to his betterment in physical health, mental growth, and spiritual development. After forty years of almost daily experience in the matter, he feel sufficiently qualified and should be entitled to testify to its blessings and helpfulness against those who condemn its practice and seek to destroy Spiritualism by their worthless testimony in the matter.

Some of these pride themselves upon the fact, and openly boast that they were never mesmerised, hypnotized, or controlled by man or spirit. Whose testimony is the more valuable? that of one who has experience or of one who has not? It is left to the reader to judge.

Mediumistic Development Explained.*

The forces of the medium are subjective and may be, through practice, directed to a greater or less degree, by his own will.

As the medium learns how to become passive to the will of his spirit assistants, his development, to the

* See reference to "Science of Spirit Communion," page 137.

degree that he is able to be directed by them, is reached. Such development consists, therefore, in part, in a knowledge of the laws governing and forces employed, as well as how to apply them. Education of the medium along this and other lines constitutes the true mediumistic development. The spirit guides may also need to develop their psychic powers and learn their lessons, so as to become versed in the processes of spirit manifestation and communication. It is as necessary for them as for the mediums. Often the development and education is at the same time being acquired by those in spirit life as by those on the mortal plane.

When a medium is going under control, for the first few times at least, there is a twitching of muscles, his heart beats rapidly, his chest heaves, while his breath becomes more rapid and more labored. While this is going on the blood gathers to the brain and the medium becomes more sensitive to his suroundings. Sounds are greatly multiplied; everything is intensified; his imaginative qualities increase; in short the rate of the medium's physical, mental and spiritual vibrations are increased in great degree. This great school of the Spiritual Philosophy teaches; that beginning with the vibration of the physical, then entering the mental, then the spiritual realms, the vibrations increase very rapidly every step of the way; that our spirit friends live in apparently an infinitely higher vibration of substance, mind and spirit than we do. Hence, in order to communicate with them we must function on a higher plane, and they must come down from their more rapid plane of vibration to the highest plane the medium is able to reach. When the medium and the spirit are able to function on the same plane

of vibration they can communicate much more easily than we can communicate with one another, because one feels what the other feels, and each is impressed with the other's thoughts.

This may be illustrated upon the physical side of life as follows: Take a number of violins, attune them to the same rate of vibration, and they will all respond when one is played upon. If they are not attuned alike, when one is played upon there is no response from the others; so it is with mediumship; no two mortals are functioning upon the same plane of vibration at all times, which is true of the spirits. In fact, one in the mortal is not at all times functioning upon the same plane of vibration, but when two minds, both in the mortal, or both in the spirit world, or one in the mortal and one in the spirit world, occupy the same sphere of mental vibration, they may know each other's thoughts; they *must* know them; and they may communicate with each other, mind responding to mind, spirit to spirit, as the vibration of sound produced upon the piano responds to the violin and the violin responds to the piano, when both are attuned alike.

Thus it is that spirits communicate with us through the mental phases of mediumship. It is thus that the phenomena of telepathy occurring between two people in the mortal form is accomplished.

Heat, light, electricity, different colors, etc., are but the results of different rates of vibratory action, and everything our consciousness is able to grasp is produced by its own necessary rate of vibration.

Independent spirit voices, music, etc., must be produced by sound vibration, else they could not occur. The vibration of atoms produce men and spirits. Vibra-

tion of ether produces spirit-lights. The sweet odors sometimes brought to our seances are produced through the laws of vibration.

Our mental mediums, trance, inspirational, impressional, etc., are, through sitting for the purpose, developed to ascend into the higher vibrations; and the spirit operator, by repeated effort, learns to lower his vibrations until both are in the same sphere or conditions of vibratory action; when this is accomplished, the phenomena occur. It is only necessary to produce these several conditions of vibration, to produce the different phases of spirit manifestations. Thus, spirit phenomena are shown to be natural phenomena produced through natural law.

Is Mediumship Dangerous?

The proper development and practice of mediumship is the greatest renovator of the human system and health-giving power known to the human race; it has often saved people from the grave when every other known remedy had failed.

There has been a great cry and much ado over the subject of "The Dangers of Mediumship," "The Dangers of Psychism," "Obsession," etc., coming mostly from the opponents of Spiritualism. The dangers have been enlarged and multiplied until many partially developed mediums have become frightened and ceased to continue their sittings for development.

It is true that nearly everything of great value becomes dangerous when improperly used. This is true of water, fire, electricity, gas—yet no one thinks of discarding them because they are dangerous. The mental faculties, when improperly used, or used to excess, are as dangerous as dynamite, causing all sorts of dis-

ease, both physical and mental; yet no one advocates the cessation of their use.

Through mediumship we are taught the Spiritual Philosophy which includes Psychic Science, or the science of the soul. By understanding it we learn how to avoid any dangers that might otherwise overtake us.

After many years of experience as a medium, having seen nearly every phase of mediumship and experienced it, the author feels qualified to express an opinion, and gladly states that *the proper development of mediumship is exactly what removes the dangers.* The only danger lies in not understanding the laws governing these powers. In the proper development of mediumship, the laws are made clear, the dangers pointed out, intelligent bands of spirits organized who take charge of the mediums and thus they are placed upon the rock of safety; whereas, without the development of these powers, one who is mediumistic is always in a state of jeopardy even though he may not know that he is a medium.

One who is a medium to any considerable degree, whether acquainted with the fact or not, is subject to influences from the mundane side of life, and consequently is not safe until he learns the laws governing this faculty, develops it and cultivates the will power to resist anything objectionable. Sensitive and mediumistic people do strange things at times and they themselves are sometimes puzzled to understand why they do them. The true Spiritual Philosophy solves this problem.

In developing mediumship properly one will learn where any danger lies. He may develop a strong individuality and learn how to overcome or avoid such

danger; whereas, without such development, though unaware of the fact that he possesses mediumship, he is left to the mercy of circumstances. The world is full of human wrecks who might have been saved from their sad condition had they known of the spiritual faculties which they possessed, and had they developed them under the proper teachings of Modern Spiritualism. Every person may be in some degree mediumistic, and the greater the degree the more need of its development. *It is dangerous to possess mediumship in any considerable degree and remain in ignorance of the fact. The only safety lies in its development.*

Obsession

During the many fruitful years of our labors as spirit-mediums, we have visited most of the states of the Union, meeting many public mediums and making the acquaintance of hundreds of private mediums, and thousands of Spiritualists; among them all, not a few persons were supposed to be obsessed. After carefully weighing the testimony regarding these so-called "obsessed" persons, we are frank to say that we are thoroughly convinced that not one of them was obsessed; not one of these cases but could be easily and satisfactorily explained as having been caused by ill health, physical degeneracy, insanity, mental weakness, erroneous suggestions, etc.

The author does not believe in obsession, providing the term means permanent control of a mediumistic person until that person is ruined mentally, morally, and physically, as some of the Theosophic opponents of Spiritualism teach.

He does believe that temporary possession of a mediumistic person by undeveloped spirits may some-

times occur. He does not believe that any person who possesses a healthy body and a healthy mind can be obsessed. No ill effects are ever experienced from the proper or legitimate use of mediumship. When undesirable spirits manifest through a medium no one should become alarmed in the least. There is nothing to cause alarm. They are usually brought to the medium to be helped and the medium as well as the sitters should give them welcome, speaking kindly to them and thus awaken the spirit of goodness within them that they may become good, and perhaps they may become spiritually unfolded, as has often been the case, making good guides and helpers for mediums.

Every medium should make a thorough study of the magnetic, electric, and spiritual forces, the methods employed by spirits, and the laws governing mediumship; thus learning, among other truths they reveal, how to generate the forces and how to conserve them.

Mediumship and Insanity.

Much has been said by the opponents of Spiritualism regarding the "Dangers of Mediumship," their claims being that its practice leads to insanity and other ills. In reply to such claims I will say: Instead of the practice of mediumship's causing insanity, the proper use of it is a preventative. It has cured many who were insane, and saved many more from becoming so. We have good reasons for believing that mental derangement is invariably caused by some physical defect, which may have been induced by extreme mental action, and that mediumship is the greatest reorganizer and regenerator of the physical forces known today.

It was through its regenerative powers that Jesus, Peter, and the other apostles cured their patients, and

this great truth is being demonstrated today through Modern Mediumship. The mind may build up or tear down the body. Right thinking generates health vibrations; wrong thinking creates inharmonious vibrations resulting in sickness, etc., and when the body is in perfect equipoise the mind is right and the manifestation of the siprit within the body is a sane one. But when the body becomes diseased or out of equipoise the spirit is not able to manifest itself properly and the results are what is denominated insanity.

The mind may be called deranged because one has a belief in some ridiculous or impossible thing, when the truth is the mind is acting under the influence of its environment.

Lack of mental development may retard the reasoning powers, but erroneous reasoning may usually be traced to either the derangement of the physical brain, or the lack of capacity of that organ which one's spirit is trying to use. No one can be insane when the brain is in perfect order.

Since mediumship is a natural faculty, and the proper use of it places the physical organism in a normal condition, good health is the natural result.

The proper development of mediumship should be prayerfully sought and sacredly cherished when attained.

The Power of Mental Suggestion.

To show the power and influence of a subtle suggestion, we will relate an incident that speaks for itself.

Some years ago, while Mrs. Sprague and the author were working as missionaries of the National Spiritualist Association of the United States, and stopping with a gentlemen of Convoy, Ohio, he related the following

incident, stating that the persons mentioned in the narrative were all well known to him. We will not give the names of these persons, but will use the initial C. to designate the lady. The story runs as follows: Mrs. C., the widow of one of the leading business men of a nearby town, on awakening from sleep one morning missed her false teeth; and after careful search could not find them, so concluded she had swallowed them in her sleep. She began to suffer pain in her stomach. The pain continued to increase until it became so excruciating that she felt she could stand it no longer. She decided she would go to a Columbus hospital, have an operation, and get the teeth out of her stomach. A horse and buggy was brought out and she was taken to the depot of a neighboring village.

After she was gone the teeth were found and a servant procured a neighbor's horse and buggy and started after them in the hope of overtaking them. On his arrival at the village depot, the train had gone and she was on her way to Columbus. The servant gave up the chase and went up town. He told a friend of the circumstance and was advised to telegraph them that the teeth were found. This was done, and the telegram reached the lady at the hospital just as the doctors were about to perform the operation. The lady's pain ceased and she returned home without submitting to the operation, feeling much better, though she was greatly humiliated.

The foregoing is not an isolated case of the power of suggestion. The world is full of similar ones, though they are seldom recorded.

We have related these facts to show what influence a suggestion may have on one in his or her normal

state, and would say: It is a well known fact that mediums when under influence are far more susceptible to suggestion than when in the normal state, and it is important that mediums and members of the circle should understand these facts.

Mental Mediums Subjects of Suggestion.

Every mental medium when placing himself in a condition to be hypnotized by his spirit helpers, becomes subject to suggestion; therefore, it is detrimental to the medium's development and to the results of the seances to suggest that there are, or may be, "evil spirits" present; such suggestion often results in the medium's getting the idea that he is obsessed, and when this idea becomes a conviction his mediumship is ruined.

When a medium gets his mind full of Hudson's theory of the "Subconscious Mind," and is filled with fear of "Evil Spirits," he had better cease trying to develop his mediumship. A belief in either of these theories is almost sure destruction to his development.

A person seeking development of mediumistic powers, should have perfect faith and place implicit trust in his spirit helpers; he should become optimistic, looking upon the bright side of life; he should cultivate cheerfulness and contentment. He should also cultivate perseverance, precision, punctuality, and other characteristics necessary to success, as explained in another chapter.

Danger of Misleading Mediums by Suggestion.

It is always detrimental to the results to urge a spirit to give his name, or to insist upon his giving some certain personal test. It is much better to give assur-

ance that one is desirous of proving the truth of spirit communion, or of hearing from the loved ones in spirit life; or a suggestion that sometime when conditions will permit, it would be a great satisfaction to receive such proof, or such a message, and then bide the time. If this is fully carried out the members of the circle will receive more proof, and more accurate messages than if its members make positive demands upon the spirit. In continually asking for names and tests, one disturbs the passivity of the medium's mind and to a greater or less extent causes it to act, and through this activity of the medium's mind, the spirit is sometimes—especially with an undeveloped medium—hampered in his effort to give the test demanded. It is therefore only proper to ask that tests—not a certain one—be given whenever the spirit thinks best or conditions will permit. The sitters should do everything in their power to make the medium feel that they have every confidence in him, and the medium should do everything in his power to retain that confidence by trying to make his tests satisfactory to the sitter.

Members of the circle should be very careful not to mislead the medium by suggestion. He being a hypnotic subject may be misled as every student of psychology ought to know. Some people who hold high positions in the educational world seem when dealing with mediums to be entirely ignorant of the fact that every hypnotic subject when in the superior state is influenced by suggestions, mental impressions, thoughts expressed or unexpressed. The suggestions of the sitters when strongly willed may sometimes take precedence over the suggestions of the spirit, especially when the medium is not well developed and, though he be

entirely honest, he may unconsciously give the thought of the positive sitter, thinking he is giving the mental impressions received from the spirit.

Evil Spirits.

The thought of the possible presence of evil spirits in the seance room is bad. The suggestion that there may be an evil spirit manifesting or trying to manifest is very injurious to good results; and the suggestion—wheather self imposed, or from another—that the medium has an evil spirit obsessing him, means absolute ruin to his mediumship, providing he believes in the horrible doctrine of obsession and has not learned the beautiful and true lesson of Modern Spiritualism. So-called "evil spirits" are only undeveloped spirits, and may through the medium's own influence and efforts, and with the assistance of wise and noble spirits, become useful, loyal, faithful, and loving ministering angels, bringing many blessings to the mediums, members of the seances, and others.

Good and wholesome thoughts should dominate the minds of all who come into the presence of a medium.

Auto-Suggestion, or Self-Suggestion.

One may, or may not receive a suggestion while awake; it lies with himself to do as he pleases about it; but when in the hypnotic state he is free to receive it and hardly in a condition to reject it, unless it is a suggestion to do something against his principles, or something that would involve his character, or something against his wishes when in the normal state.

A well grounded suggestion made by one's self, together with an earnest prayer for spirit assistance, has healed many a sick person. A suggestion by another

may be as great in its power if received by the patient. No suggestion is successful without the co-operation of the subject or his spirit helpers. Many diseases are overcome by the power of suggestion and auto-suggestion. Bad habits such as the use of morphine, tobacco, liquor, etc., are cured by its power.

CHAPTER III.

Crude Manifestations—Their Significance and Value.

"Some secret truths from learned pride concealed,
To maids and children are revealed.
What, though, no credit doubting wits may give,
The fair and innocent shall still receive."

—*Pope.*

One of the necessary requisites for good mediumship is good health, and this is often almost miraculously given to the medium during the process of development, the medium being strangely manipulated.

Every spirit manifestation occurring in a properly organized developing circle has a purpose, a significance, and a value. The seeming crude manifestations, such as muscular and nervous movements, spasmodic breathing, self-manipulation, extreme exercise, imitating the death scene experienced by some one who has passed to spirit life, speaking in tongues, producing sounds that appear to be only giberish or jargon, and many more strange actions of the medium are all for a good purpose. It is partly through these peculiar methods that the spirit gains control of the medium's nerves, muscles, mind, and spirit, magnetizing the body and equalizing the forces, causing the organs to perform their several functions properly. By continuing such seances the poisons are eliminated from the medium's system and the spirit improves in his ability to control him. I have never known of a medium's receiving the slightest injury or evil effects from these manifestations.

Mrs. Sprague and the author both passed through

many such experiences and through them she was saved from the grave, and physical development was given her that was wonderful. She weighed but one hundred and sixteen pounds and her case was almost hopeless; she was cured and became a strong woman, weighing one hundred and eighty-six pounds, and developed a lovely mediumship which she has exercised in the seance room, from the public rostrum, and in public work almost constantly for forty years, visiting most of the states of this great Union.

Certain persons with an insane desire to crush out Spiritualism are pointing to crude manifestations raising the cry of "Evil Spirits," "obsession," etc., and teaching that mediumship is abnormal, ruinous to health and demoralizing in its effects. *This is positively untrue.* Mediums are made healthy physically, and mentally, and benefitted morally and spiritually by the proper practice of mediumship, and they also heal thousands of others by the use of this divine gift. The very term, "mediumship," is synonymous with the words "physical health," "mental vigor," "moral strength," and "spiritual culture," with all who *know* and *understand* its truth; and it is a shame that ignorance, superstition, bigotry and the selfish interests of some people and certain cults should insist upon viciously misrepresenting and condemning it.

If crude, undeveloped, and seemingly evil-disposed spirits manifest, no one should be alarmed; they should be treated kindly, words of encouragement and helpfulness should be spoken to them. They should not be driven away, but we should try to help them. Should messages be given that prove untrue do not always attribute them to lying spirits or fraudulent mediums, be-

cause we have not yet mastered the methods of communication, and errors may occur when no one is to blame.

If mediums are strongly exercised, become rigid, go into contortions or enact the death scene by impersonating some one who has died, let no one become alarmed, for these manifestations are great helps in one's mediumistic development; in fact, in some cases they are necessary to such development. The spirits operate upon the muscles, the nerves, and the heart action is lowered and raised at the will of the spirit. Mediums are made to dance and otherwise exercise while their bodies are being magnetized, and through this peculiar process the poisons are eliminated from their systems through perspiration and emanations of the body; in short, every manifestation through a medium has an object and an important significance. The more Spiritualists become acquainted with the purpose of each manifestation—crude or otherwise—the better and more rapid will be the medium's development and the more perfect and satisfactory will be the results.

Crude manifestations will prove blessings in disguise to all who fear them if they will learn to submit to them freely and in the right spirit—the spirit of kindness, truthfulness, prayerfulness, and love of the good.

The suggestion of danger to the medium uttered or unexpressed is detrimental to results in the seance. In fact the only danger lies in the suggestion of trouble and the fear that something may happen to injure the medium.

The sitters as well as the medium should have absolute confidence in the medium's guardian spirits. When something occurs that has a tendency to cause a sug-

gestion of danger, the manager of the circle should give assurance that there is no danger. All should continue the singing to harmonize the conditions.

Advice to Mediums.

Mediums should always remember that in dealing with spirits they are dealing with people, men and women who have lived the life of this world as we are now living it. These people like ourselves, are not infallible in their judgment, though they have the opportunity of knowing many things that we have not.

One should not trust a spirit in anything that is contrary to his own good judgment, at least not where there is much depending; but one should trust a spirit who has proved himself good and true, as well as competent to advise, just the same as he would trust such a man in the mortal form.

Wise spirits do not dictate to their mediums or seek to rule them in their own affairs. They simply advise and leave it to the medium to decide whether to accept or reject their advice. In the author's experience he was advised by the spirits themselves to adopt this plan, which he did, but whenever he rejected their advice, he was the loser; and whenever he accepted it he succeeded in his undertakings.

We were requested by them never to ask for advice upon any subject or question that we were perfectly competent to decide ourselves; but when we were in doubt what to do, or how to proceed in any manner, we were told to call upon them. This we have practiced all the years of our mediumistic work and in every instance it has worked well.

One should never ask a spirit to do for him that

which he can do himself. He should let reason and good common sense rule in spirit-communion as in everything else, and always retain his own individuality when not desiring spirit control.

No medium has the power to control spirits causing them to do his bidding. Spirits are not subject to the will of mediums. Mediums should not become slaves to spirits by submitting to their every whim or notion. Spirits and those dwelling in the mortal form should each retain his individuality, being considerate of each other's wishes, and working together for each other's good and the good of all.

Mediumship a Partnership.

During the forty years of our development and work as mediums, we have never been used by the spirit friends contrary to our wishes. We have always been consulted by them in regard to the work and its management and our wishes have been respected. We have never been led to do things against our will, or without our full and free consent.

In the beginning of our development we formed a partnership with the spirit friends with whom we arranged our plans of work, certain parts of which were assigned to different members of our spirit band, and other duties fell to us. We then proceeded through co-operation to the task of our development and preparation for the work, and have ever continued to co-operate harmoniously and successfully in dispensing the gospel of Modern Spiritualism and demonstrating its truths to a spiritually starving world.

In subjecting ourselves to the control of the spirit friends, we did so with the full understanding that they would care for and protect us against anything

that might prove derogatory to our welfare; that our individuality should not become impaired, but that it should become strengthened and more fully developed.

Sometimes when wishing to experiment with our mediumship, to ascertain what they could do through us, they would first ask our permission, and when it was granted they would give detailed instructions regarding the conditions to be made in the circle and forewarn us of anything that might occur that would have a tendency to startle or frighten us.

We were never misled, deceived, or injured, and never received a false communication or a word of unwholesome advice from our spirit friends. We were greatly benefited by the development and practice of our mediumship.

At times we overworked just as people in other fields of labor do, though we were advised and warned against doing so. The dear spirit friends exercised what to us seemed superhuman powers on many occasions to keep us from breaking down under the strain of the great amount of work we were doing, and through our co-operative methods, we were able to accomplish much that could not have been accomplished without their assistance.

Night after night they worked over us while we were sleeping, bringing us vital forces and healing influences, and when morning came our forces were recuperated and we were ready for our work again.* The spirit friends have always been honest, loving and kind in their dealings with us, never misrepresenting anything, never deceiving us in any way what-

(* For further particulars of the great amount of work we accomplished, see "A Future Life Demonstrated," pp. 337 to 340.)

They have fulfilled every promise and blessed us beyond the power of words to tell. We are indeed grateful to the faithful, loyal, loving members of our spirit band; we are truly thankful to them for their blessed guidance and great assistance in our labors for humanity.

How to Form a Circle for Spirit Communion.

A circle or sitting for spirit manifestations may contain two or more persons; some people say an odd number—three, five, seven, nine, or eleven—is preferable. However, we do not think the necessary number can be authoritatively given. It made no difference with us in our development how many or how few participated. If we had a harmonious circle, large or small, we received good results.

In the formation of a circle someone should be designated as chairman and be given charge of the meetings, and he should carry out the wishes of the spirits, the medium, and the members of the circle. He should be the one to whom the sitters should address their questions, make suggestions, etc., that everything may be carried on in an orderly manner. A secretary should also be appointed, who should keep a record of each seance, recording the names of the members present, hours of opening and closing, the occurrences and manifestations, if any, at each sitting, any disturbance, good or poor conditions, etc. These records may be used as references, and will help make a history of the medium's development.

Every seance should be opened with prayer, or with music, vocal or instrumental, as the tendency of these are to concentrate the minds of the sitters, and harmonize the circle. Concentration of thought upon the

purpose of the circle, mental prayers, and spiritual aspirations are always helpful.

Spirit-control is at first imperfect; but through practice the spirit develops the medium's organism to greater receptivity and the control becomes more perfect. This is a part of the development. If one of the sitters is strongly impressed to write, speak, sing, or dance, while in the circle, he should follow the impression, and do as he is impressed to do; though not to go beyond reason. Through such manifestations he may be led into a fuller unfoldment.

The following code of signals has been adopted by Spiritualists in receiving communications through raps or table tippings: Three raps or three tips of the table signifies "yes"; one rap or tip of the table, "no"; and two raps or table tips, "doubtful" or "don't know." In communicating through raps or table tipings, only questions that can be answered by yes or no should be asked.

If an invisible force moves the table, or raps, it may be well to ask if the spirit controlling will respond to the calling of the alphabet. If three tips of the table or three raps occur, which would be an affirmative answer, let the chairman slowly call the alphabet, giving the spirit time to rap or tip the table when each letter is spoken; and when the letter has thus been designated, let the chairman repeat the name of the letter and ask if it is correct. If the response is "yes," then let the secretary of the circle write down the letter and the chairman proceed in the same manner until the whole name or sentence is spelled.

We know a case where a book of beautiful poems purporting to come from different well known poets, now in spirit life, was all given by this slow process.

Sometimes only one stanza would be given in a whole evening. It was real poetry, and was remarkably characteristic of the authors communicating.

Writing paper, slate and pencils should be placed upon the table or kept near at hand; then if some member's hand is moved about or made to pound the table, let a pencil be placed in the hand, and if it does not write at first, be not discouraged. Some of our best mediums have pounded tables, broken pencils, smashed slates and scribbled over paper and slates at many circles before the spirits were able to control the hand well enough to write; but by persevering in their sittings, they became successful in that phase. Occasionally a medium is controlled to write in a very few sittings.

Every medium possesses his or her own peculiar characteristics, temperament, etc., which must be considered in forming and carrying on a circle. The medium and the spirit guides can decide as to the length of time necessary for sittings, how to seat the circle, and give advice needed in carrying on the seances. An undeveloped medium may receive help and profit by the instructions, advice and magnetic treatments of well developed mediums and their spirit bands if the mediums are harmonious in each other's presence.

Let the circle be composed of a convenient number of persons who are interested and harmonious with one another, and who will take the trouble to be present at the meetings. It would be well for the sitters at first to meet as often as twice each week. The frequency of the meeting should depend upon the ability of the sitters to be present at each gathering, and upon the manner in which the medium is affected by the sittings.

The good judgment of the medium and members, after considering the advice of the spirit guides, should decide all questions of this character.

We held our sittings and circles every evening of the year for six successive years, and twice each week for two years more, and they did us both good. Some mediums at first do not draw to themselves sufficient vital forces to replenish what is expended in the practice of their gifts; in such cases too frequent sittings may be detrimental to health.

One should not sit in circles too often, or sit too long at one time, whether the sitting is for one's own development or for another's. In doing so vital forces may sometimes become depleted. Where circles are held but once, twice, or three times each week, it often assists the development for the medium to sit alone a half hour or more each day on which the circle is not held. In this way the spirit-friends may utilize the forces gathered at the regular circles. In the development of mediumship it is better if the medium is not burdened with cares; yet it is necessary that one have duties to perform, and something to occupy the mind and exercise the body.

Time for Seances.

The best time for circles is when its members may be free from cares.

It is better to have a room set apart for the seances, where it is convenient. The sitters should be prompt in taking their seats at the appointed hour for the seances, as the spirits may have prepared the conditions for the work and delays may be disastrous to the results. Promptness is essential to good results. The members should occupy the same seats each time

unless it is thought advisable to make a change. Uncongenial persons should not sit in circles together, and certainly not side by side.

Where the circle is not too large it is well to sit around a table, each sitter's hands resting upon it and touching the hands of those sitting each side, thus forming a complete circle of hands upon the table. No person's hands should touch together. If the circle is too large, dispense with the table and form around the room, the members joining hands at first, until the battery is well formed and the medium under control. It is always well to ask permission of the spirit manifesting, before breaking the circle.

Dark Circles Not for Mental Phases.

No one should sit in the darkness while developing clairvoyance if he wishes to use this faculty in the light. We have met mediums who were developed to see clairvoyantly in a dark room, but could see nothing in the light. Darkness is not necessary for the development of mental mediumship. It is just as easy to develop clairvoyance and all other mental phases in the light as in the darkness, and mediumship that is developed in the light, may be practiced in the light. A soft light shaded with a blue paper makes a good condition. No medium should sit in darkness to develop mental phases.

Diet.

The members of the circle should partake of only light suppers, and the medium should eat sparingly, if at all, before entering the seance room. It is better for all, and the medium especially, to abstain from meat, though it may not be absolutely necessary. Ani-

mal food develops the animal nature in man. Vegitarian animals are docile, not given to fierceness, fighting, etc. Carnivorous or meat-eating animals are savage, warlike, and vicious. This shows the influence of foods upon the brute creation. It is far better for mediums—at least while undergoing development—to abstain from meat eating. Overeating and over indulgence in any direction is a hindrance to mediumistic unfoldment.

Baths.

The medium as well as the sitters should take a bath and dress in clean clothes before entering the seance room. The body should be clean, the mind pure, the thoughts spiritual, and the time and place should be considered sacred. No evil thought should be present with anyone on such an occasion. The more perfect confidence and sympathy existing between members and medium, also between members of the circle and spirit friends, the better will be the results.

After having held circles for some time, if no manifestations occur, it may be well to change the sitters' places around the table; and after many sittings with no results the circle should be reorganized, some members being left out or others added, thus changing the conditions. No one should become discouraged if months pass by without their receiving some manifestations. We know of one case where a medium sat in a circle twice a week for more than a year without even feeling the magnetic currents, and then one evening became thoroughly entranced, after which he developed rapidly. Others have been entranced in their first circle.

Every member and the medium especially, should obey the laws of health to the best of his or her ability. A healthy body and a healthy mind are prime requisites in developing the best mediumship.

Where a circle is being held and a spirit is manifesting, the circle should never be broken without the consent of the spirit controlling; and if the spirit seems to have difficulty in manifesting, the members should sing, or something soft and low should be played upon the piano or other instrument. This helps to create a harmonious condition and contributes to the success of the seance. Above all, the members should not expect too much at first, but should enter into the work with the expectation and the determination of spending months and years if necessary in the seeking for and investigation of these great truths, being contented with little and willing to bide the time when more shall be given.

Mutual Confidence of Medium and Spirits Essential.

One of the necessary requirements for good results in the development of mediumship is confidence on the part of both medium and spirit teacher. The medium should be honest, good and true in all his dealings with his spirit guides; and the spirit should be the same with the medium, that mutual confidence may prevail.

Magnetic Attraction.

As there are magnetic attractions between certain people in the mortal form, so there are magnetic, electric, and spiritual attractions existing between spirits and mortals. "Like attracts like." This law becomes operative in the seance room. Harmonious magnetic

conditions among the members of the circle, and between them and the medium, attract harmonious and spiritually developed spirits, and form conditions for the best results. Each member should strive to become harmonious and happy within himself and thus become harmonious with all his associates. Harmony is the key-note to good results in the seance room.

Should Children Sit in Circles?

Children should not sit in circles too often, nor too long at one time. Parents and guardians should never compel children to sit in circles against their will; nor should they refuse them the privilege when they desire to do so, unless that desire should become abnormal and work injury to the child physically. It is usually better for the child to wait until his school days are over before attempting to develop mediumship.

Conditions Necessary for Good Results.

A person possessing a strong positive will and seeking to "expose" the medium, or being antagonistic to the medium, may sometimes temporarily subvert the desire and purpose of the controlling spirit. This is liable to occur with a medium who is not well developed.

Seekers for truth should avoid being positive, exacting, arbitrary, or contentious when attending seances, or when receiving private readings, if they wish to receive good results.

When seeking communication with the spirit friends one should be in a harmonious frame of mind, entering the seance room with the feeling that he may be about to meet his angel mother or other departed loved

ones; that he is approaching the gateway of heaven. He should put away all craftiness and deception, never disguising himself or going in the night for fear of being seen, as did Saul on his visit to the woman of Endor. Sincerity of purpose, aspirations for the good and true, should be the motive inspiring every movement. Everyone should give our mediums the glad hand, the hand of loving kindness and protection. The foregoing conditions when fulfilled will insure good results.

Would-be "exposers" and other opponents of spiritualism should not be encouraged to attend seances. It is better to let them wait until they really desire to know the truth.

Admitting an uncongenial person to a seance has sometimes changed the entire conditions, necessitating the readjustment of all previous arrangements of the circle and deferring the manifestations.

A spirit manifesting should never be urged to give his name, or to answer at once any positive question. It is better to let the spirit take his time to do it, then the answer will probably be more fully and satisfactorily given.

A pleasant suggestion that it would be gratifying to receive the name of the spirit manifesting, or the answer to a certain question, sometime when conditions are favorable, is much better than to demand or urge it. The reason is plain: the former method leaves the medium in a passive condition, while the latter has a tendency to arouse his own mind to action which may become a barrier to the will of the spirit and prove detrimental, if not wholly disastrous to the manifestations.

The conditions necessary for good results in a seance are so subtle that if one of the members is very tired, or suffering physical pain, or is mentally distressed, angry, jealous, or harbors ill feelings toward any member present, it is detrimental to the success of the seance.

It usually requires considerable perseverance on the part of the members of the circle to develop a medium, and sometimes many sittings are necessary before any manifestations occur. Occasionally a medium is developed suddenly. In the latter case it will be learned that the spirits may have spent years in preparing him for the production of the phenomena, and sometimes this is done without the knowledge of the medium.

No one on this side of life can realize the great amount of labor, the persistent effort, and the many years sometimes required on the part of the spirit-friends in removing the obstacles and overcoming adverse conditions in preparing the medium and bringing him into the work. Everyone should do his best to assist the spirit friends in making good conditions

There's no spot in this wide world to me that's so sweet
As the place where the angels with earth's children meet;
Where men talk with angels through powers they unfold
And hearts beat with gladness while love fills the soul.

CHAPTER IV.

Different Phases of Mediumship.

Strictly speaking, there are but two phases of spirit-mediumship; namely: mental and physical.

Mental mediumship is that phase in which the spirit acts upon, or through the mentality of the medium.

Physical mediumship is that phase in which the magnetic aura and vital forces of the medium are used to produce phenomena of a physical nature, or through the use of physical things.

Mental and physical mediumship is divided and subdivided into a number of so-called phases which are denominated as follows:

Mental Phases.

Inspirational Speaking.
Inspirational Writing.
Inspirational Singing.
Spiritual Healing, Without Contact.
Inspirational Painting.
Thought Transference by Spirit Aid.
Objective Clairvoyance.
Subjective Clairvoyance.
Objective Clairaudience.
Subjective Clairaudence.
Clairsentience.
Unconscious Trance.
Conscious Trance.
Diagnosing Disease, Patient Present.
Diagnosing Disease, Patient Absent.
Speaking in Foreign Languages and Unknown Tongues.
Reading Character, Subject Present.
Reading Character from Handwriting.
Reading Character from Photograph.
Reading Character from Sound of Voice, Whistle, Snap of Finger, etc.
Improvising Poetry.
Prophecy.
Locating Minerals.
Impressional Mediumship.
Inspirational Music.
Psychometry, Reading from Articles in Public or in Private.

Physical Phases.

Spirit Rappings.
Writing by Planchette and other Devices.
Independent Slate Writing.
Drawing Pictures in the Dark or when Blindfold.
Independent Music—Instrumental.
Trumpet Speaking.
Independent Typewriting.
Independent Telegraphy.
Levitation.
Dermo Psychograph or Writing in Blood Letters on the Skin.
Spirit Photography.
Moving Articles of Furniture Without Contact.
Spirit Materialization.
Spirit Etherealization.
Production of Flowers.
Producing of "Apports."
Passing of Matter Through Matter.
Automatic Writing.
Independent Spirit-Picture Making.
Magnetic and Spiritual Healing by Contact.
Transfiguration.
Independent Voices in the Dark.
Independent Voices in the Light.
Changing the Weight of Material Bodies.
Luminous Appearances of Crosses, Crescents, etc.

There are other subdivisions of the two phases of mediumship, but most of them have been mentioned.

Mental and Physical mediumship are usually manifested in the same medium, though one phase may appear in only a small degree while the other may be well developed. Strong physical mediumship is more rarely developed in mediums of this country than are the mental phases.

Many of these phases may manifest themselves in one medium at times, and are so closely related that they often blend one into the other.

Spirit Raps and Table Tipping.

Many people have mediumistic qualifications for spirit-rappings or table-tippings, or both. More persons are developed for the latter than the former phase.

In the hope that it may do good, we wish to emphasize this particular fact; namely, he or she in whose presence the stand is moved, or raps are produced by an invisible force or power, without the volition of the medium or other person in the mortal form, is a medium; and by proper and persistent sittings may become developed for other and more desirable phases of mediumship. This is as certain as the truths of the multiplication table. Many of our greatest mediums, both of the early days of Spiritualism and of the present time, began their development with this simple, though beautiful phase of mediumship. Slow as is the process of communication, many uplifting messages are received through this method of communication. Many persons too—through ignorance of the subject—have either lost their gift or ruined it by asking foolish, frivolous, and ridiculous questions. They thus turn the sacredness of the seance into a Punch and Judy show or something more disgusting.

Raps may be produced by the spirit with great precision, and through them reliable and beautiful messages given; but at times the messages are imperfect and unreliable, for the simple reason that the spirit communicating cannot control the occult forces to regulate the raps properly. The result is the communications become imperfect. We misunderstand and misinterpret their true meaning and sometimes think the spirits are deceiving us, when they are not. This

is another source from which is drawn the erroneous belief in "evil spirits" and "obsession." We know but little regarding the subtle laws and forces governing spirit phenomena and spirit manifestations, and our ignorance of them may prove to be the only "evil spirit" to cause the erroneous communication. By perseverance and aspiration for good we may greatly aid the spirit and he may learn to control the raps to communicate his messages correctly; and better still, in time he may learn to control the medium to give his messages more perfectly, and more rapidly.

Trumpet Speaking.

The question is often asked: "Why is a trumpet used in the seance for spirits to talk through?" The answer is simple and plain. If spirits can produce a voice or sound—and we know they can and do—that voice or sound may be increased in volume by the use of a trumpet exactly as a man's voice is increased in volume by the use of a megaphone, as is shown by men's announcing the departure of trains in our railway depots, by their announcing the time of airship flights to crowds of people, etc.

The Christian people seem to be the greatest doubters of this phase of spiritual phenomena, and it seems to me they should be the last to ask the above mentioned question. Any Christian who may be in doubt about spirits speaking or producing other audible sounds should read the Bible. It contains many records of independent spirit voices and trumpet speaking. He should also read the writings of Rev. John Wesley, the founder of Methodism, regarding the strange sounds and other spirit phenomena produced

many years ago in the Epworth home, John Wesley's father's house.

Speaking in Tongues.

The "gift" or faculty of speaking in different languages is an important phase of mediumship when rightly understood. The Christian bible records many instances of its practice showing that it has been one of the many phases of spirit manifestation for ages. A large number of modern mediums possess this phase of mediumship and practice it more or less at times. They are principally led to practice it while in the early stages of their development; though some mediums continue it at times throughout their lives. THE MOST IMPORTANT THING FOR WHICH THIS PHASE IS USED BY THE SPIRIT IS IN GAINING CONTROL OF THE VOCAL ORGANS AND USING THEM INDEPENDENTLY OF THE MEDIUM'S MIND. This adds greatly to the power of the controlling spirit in giving tests and public discourses. Its practice also develops lung power in the medium.

This phase is also used as a proof of the fact of spirit control, spirit individuality, and spirit identity. The medium who speaks in "unknown tongues," or foreign languages, or is led to use even jargon or gibberish may feel certain that he is on his way to a higher development. Through its use he may develop into speaking in "unknown tongues," and from "unknown tongues" into speaking in foreign languages, and through the use of foreign languages he may be developed to that extent that he may be used by the spirit friends to deliver fine discourses, improvise poetry, etc., in his own language. Mediums speaking

in unknown tongues do not unconsciously or otherwise influence the thought being expressed through their lips, and in the practice of this phase of mediumship the spirit develops the power of giving his own thought unbiased by the medium's ideas and perceptions. Through its practice he becomes better developed, and spirits of his own language become able to express their thoughts independently of the medium's ideas.

Some mediums have been controlled to give lectures upon the philosophy of Spiritualism, first in a language with which they were not acquainted, and then were led to reproduce them in their own language. Speaking in a foreign tongue seems to have prepared the way for speaking in their native language. Mediums should not resist this phase of mediumship, but should welconme it for through it is often found the way to the public rostrum and the demonstrations of the seance room.

For records of the practice of this phase of mediumship in ancient times, see Mark XVI-17, Jesus says: "They shall speak with new tongues." Acts XIX-6, "And when Paul had laid his hands upon them the Holy Ghost came upon them and they spake with tongues and prophesied." Acts II-4, "And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance." Take notice please: The spirit gave them utterance. This is just what Spiritualism teaches. The last quotation was from the account of the Pentacostal feast. Read it all, please.

Spiritualists have many such Pentacostal feasts at their seances. Many such passages might be given,

but these are sufficient. Modern Spiritualism demonstrates the probable truth of these passages of scripture and Spiritualists practice this phase of mediumship to the great benefit and blessing of the world. It is well for mediums and Spiritualists to know that nearly every phase of mediumship practiced among us today is recorded in the Scriptures, and that Jesus, Paul and others urged the "seeking after these gifts."

Personation, Transfiguration, Etherealization, and Materialization.

Our spirit friends possess bodies in spirit life which they describe as being composed of etherealized, sublimated, spiritualized matter or substance. This body is very appropriately called by St. Paul, as it is by Spiritualists, the "Spiritual Body."

Some writers have denominated it the "fluidic body," and Theosophists and others call it the "Astral Body." It matters little by what name it is called, though the "Spiritual Body" is preferable, as that is exactly what it is, and is more comprehensive. This "Spiritual Body" we shall inherit when we leave our physical forms, and live in the spirit world.

There are four degress or phases of this class of spirit phenomena, and they blend one into the other. They are denominated: personation, transfiguration, etherealization and materialization.

Personation.

When a medium is led to personate, the spirit makes himself known by certain actions, manner of speech, words spoken, such as death bed utterances, or representing the physical condition that caused his death, and other manifestations peculiar to him when living on earth.

Transfiguration.

A little more control of the medium and transfiguration sometimes occurs, in which case the medium's features are transformed to represent those of the spirit; his countenance is changed, and he looks and appears as the spirit did when living in earth-life.

Etherealization.

When etherealization occurs, the elements of the spirit body do not become sufficiently condensed to produce full materialization, though they enter the realm or sphere of the physical vision sufficiently to be discerned as a vapory substance. The vibration has not become slow enough in rate, and consequently not sufficiently dense, to become fully materialized. It is sometimes the case that one can see through an etherealized form, and discern a light or other object beyond it; and one may draw his hand through it as he would through mist or smoke.

Materialization.

A slower vibration of the spiritual atoms composing the etherealized body, produces what is called materialization. This is done by the spirit, who must know how to raise and lower the rate of vibration of his spiritual body. He must lower it until it becomes sufficiently dense or solidified to appear as real physical matter, else we could not see or feel it.

It has been thought necessary for spirits to clothe themselves in the coarser elements of matter in order to materialize their bodies, but our spirit teachers tell us they only need to lower the rate of vibration of the spirit-body to conform to the rate of vibration of our physical bodies to be with us for the moment

on this mortal plane. It is very difficult for most spirits to control the vibratory conditions necessary to appear to us, as a knowledge of chemical affinities, self control by the spirit, development of will power, etc., are necessary to the accomplishment of this beautiful manifestation of spirits. The elements of vitality and magnetic auras drawn from the medium and the sitters are necessary in the chemical processes to the lowering of the rate of vibration. This is why a medium and a circle are needed in the production of spirit materialization. The foregoing is a brief explanation of how spirits materialize as it has been given to the author by his spirit teachers, and so far as he is aware, was never published before.

Brief as this explanation appears, the author trusts it may assist in starting a new vibration of thought in scientific minds and aid in making more clear the simple, natural, and scientific processes of spirit materialization.

The conditions required for the production of spirit materialization are so subtle that failures often occur with the best developed mediums, and sometimes when the seance is composed of the best and most spiritual people.

Therefore, it is plain to be seen that one may as well look for June weather in an iceberg as to expect genuine spirit marterialization in an Opera House; and for the same reason, namely: the impossibility of getting the necessary conditions from the surrounding elements furnished.

Clairvoyance and Clairsentience.

Clairvoyance, or clear-seeing, as Webster defines it, is the discerning of objects not visible through the

physical sight. It is a natural faculty belonging to the spirit of man, and may be correctly denominated spiritual seeing.

There are two phases of clairvoyance; namely, objective and subjective.

Objective clairvoyance may be denominated the spiritual X-ray, as through its use the possessor may see things that are invisible to the physical eyes, such as spirit forms, things in the physical world not present with the medium, diseased physical conditions of a patient, etc.

Subjective Clairvoyance is produced by the mental impressions of the spirit-operator acting upon the brain of the medium. It is closely related to telepathy or thought-transference between spirits of the so-called "dead" and those in the mortal form.

Clairsentience is the sensing the presence of disembodied spirits; the physical, mental, moral, or other conditions of persons in this life. It is the same as conscious personation. The medium feels the physical condition of a sick person or the mental condition of one in trouble, etc.

While sitting for development one should tell what he sees or feels, be it ever so little, for in doing so it often opens the way for more.

An Active Mind.

The medium's mind at times may be so active as to interfere with a mental impression or subjective vision and cause the manifestation to become defective and lose its value. This may occur without the medium's knowledge. He may not be able to tell when the spirit impression ceases and his own mind begins to act. This is a common occurence with an undeveloped me-

dium, and no one is to blame for it. The better development a medium has, the less likely this is to occur. A well developed medium knows absolutely that his vision is correct when it is strongly impressed upon him.

The failure to distinguish betwen the mental impressions of the spirit and the action of the medium's own mind has been a fruitful source of erroneous messages and leading to the belief in "evil spirits," "obscession," etc.

One should never look for infallibility in any phase of mediumship, but should receive all messages and phenomena with an open mind and a full realization that they should be proven correct before being accepted as infallibly true, just as the testimony and manifestations of men in the flesh is received. If mistakes occur in spirit manifestations, blame not the medium, the spirits, nor the sitters. The blame usually lies in the misunderstanding of the laws governing these subtle, psychic, and spiritual forces.

Clairaudience.

Clairaudience is another of the spiritual senses. A medium possessing this beautiful spiritual faculty hears sounds not audible through the physical ear.

There are vibrations of light that are too rapid to be seen through the physical eye; and there are vibrations of sound too rapid to be caught by the physical ear through the medium of the tympanum. These latter vibrations may be conveyed to the consciousness of the medium in two or more different ways; one is called Objective Clairaudience, the other Subjective Clairaudience, and both are very clocely related to Telepathy. A medium may receive the first few words

of a message through Objective Clairaudience and the communication may continue to be received through Subjective Clairaudience, and end in Telepathy or Mental Impressions.

Objective Clairaudience is the hearing of spirit voices without the tympanum of the physical ear being vibrated, though the auditory nerve seems to respond to the spirit voice as the sound is conveyed to the consciousness of the medium. The great nerve tension under which the medium is placed enables his auditory nerves to receive, from within, the rapid vibrations of the spirit voices, and the message is conveyed to his consciousness. Nothing more is known of the process by which the message is received, than is know of the process of receiving sounds of human voices in the material world.

Subjective Clairaudience is the process used in reaching the medium's consciousness by the spirit operator's subjecting the mind to the impression of sound. Real sound vibrations may not occur, but that which seems like it is impressed upon the medium's consciousness, in a similar way to that in which words and sentences are impressed upon the consciousness of one when reading to himself, without giving utterance to the words he is reading. Objective Clairaudience, Subjective Clairaudience, and mental impression are so closely related to each other that a medium may at times be unable to distinguish between them, or to understand where one leaves off and the other begins. This is true of several other phases of mediumship, as may be seen by reading carefully the articles on various phases of mediumship, and notably the subjects on Materialization, Etheralization, Trans-

figuration, and Personation; also those on Inspiration, Conscious Trance, Semi-Conscious Trance and Unconscious Trance.

In the manifestation of Clairaudience, the auditory nerve is vibrated and responds to the thought and will of the spirit, the same as other nerves are made to vibrate in response to a thought, inward emotion, or action of the mind or will of one's own spirit.

Impressional Mediumship.

This kind of mediumship is probably the most common of any of the phases. It is more easily developed in many persons than are the other phases. In fact, most people develop it in some degree, without realizing it. It is a fine phase of Mediumship, and the more we know of it, and the more we learn to practice it, and to rely on it, the more beatiful and better it will become developed.

Many of our public mediums possess this power and use it in connection with other phases in the practice of their mediumship. Impressional mediumship and Subjective Clairvoyance are so nearly alike that it is doubtful if a line can be logically drawn between them. A medium sees a house and describes it; then he sees it on fire; then he says it is burned down and there is nothing left but the walls of the cellar. The medium says to the sitters, "This was your childhood home, and it burned thirty years ago." The test is recognized and verified.

Now let us analyze this test. The medium saw the house, describing it, and yet this house had not been in existence for thirty years. How did he see it? The controlling spirit evidently remembered how the house

looked, and impressed upon the medium's mind the mental picture of the house as he remembered its looks. He caused the medium to see the house, first, as it was before the fire; second, when it was all ablaze; third, the ruins, when nothing but the basement walls remained. This experience may be called Impressional mediumship, or it may be called Subjective Clairvoyance.

How It Is Developed.

One may develop Impressional mediumship by preparing himself the same as for the development of other phases, sitting by himself at regular stated times and by taking notice of his first impressions regarding persons and things that he comes in contact with. As soon as one seeks to develop this, or any other phase of mediumship, and makes the necessary conditions therefore, he will attract spirits who will gladly help him. With perseverance, aspiration for the good and true, there are but few persons who cannot develop it in some degree.

Automatic, Inspirational, Independent and Impressional Writing.

Automatic Writing may be classed with the physical phenomena of Spiritualism. The medium's hand is moved automatically, or independent of his will. The spirit controls the medium's hand and writes intelligent messages, while the medium is not conscious of what is being written. He is able to converse on general topics, or on questions entirely foreign to the writing, while the hand holds close to the subject under consideration by the spirit controlling.

Inspirational Writing is different from Automatic

Writing in the fact that the medium is conscious of what is being written. Every thought written passes through the medium's brain before it is jotted down. The conscious inspiration extends from the brain to the finger tips. The inspiration often flows faster than the hand can be made to write the thoughts given, and thus the work is retarded, and the effort to get the intelligent communication sometimes proves fruitless. However, if the sittings are continued at proper intervals, and good conditions are made, the rate of speed will soon become regulated to a normal, though perhaps quite rapid rate, and fine results will be obtained.

Impressional Writing is like Inspirational Writing in the fact that the thought to be written is impressed upon the medium's mind, though it differs from it in this feature—the medium is not inspired or impelled to write his impressions. But he may do so by his own volition, or he may not. He is left to do as he pleases about it.

Strange Writings.

We have known several mediums who have written strange looking writing, such as symbols, hieroglyphics, or what one lady called "hooks and eyes." This strange writing usually purports to be of ancient origin and produced by ancient spirits. The medium is seldom able to interpret this writing, though occasionally one is developed for the phase of interpretation of tongues and of ancient writing.

Mediums for the phase of symbol or ancient writing often complain because they do not develop something better or more comprehensive; but those that we have met have devoted very little time to their devel-

opment, and have employed no systematic methods in their sittings, but have held them haphazard. The development of good mediumship requires time, devotion to the work, and systematic methods.

By the use of proper methods this phase of mediumship may be developed into other and more desirable manifestations. The ancient spirit having gained control may through his power, with practice, prepare the medium for some English speaking spirit who may write in our language, and other phases such as trance speaking, etc., may follow.

Independent Slate Writing, or Writing Between Closed Slates.

This is one of the most convincing phases. It belongs to the physical phases of mediumship, though it may be classed as of both the mental and physical, as the movement of the pencil within the slates is purely a physical manifestation, and the inteligent communication is certainly the product of mind.

In the production of these phenomena ordinary school slates are usually used. Sometimes they are hinged together and sometimes not. A piece of slate pencil small enough to roll around freely is placed between the closed slates, and the spirits use it to write messages on the inside of them.

We have received many beautiful and convincing messages through this phase of spirit manifestation. With Charles E. Watkins, Pere Keeler, Will Mansfield, and others of their class, the writing is usually done between the slates while the medium, the investigator, and sometimes the members of the circle are holding the slates closed together in plain sight.

Spirits are often identified by the handwriting that

appears upon the slates. This, together with the fact that under the circumstances no human hand could have written the messages, and the further proof that often lies in the facts stated in the messages themselves makes the test complete.

Slate writing mediumship is easily developed in those physical mediums whose organisms are adapted to it. The way to learn if one can develop this phase, is by sitting expressly for it at regular times, say once or twice a week. One may learn whether he is capable of development for it, as he becomes familiar with the manner in which he is exercised, and by the spirit advice he receives in the matter.

Fire Mediums.

A fire medium is one whose powers are such that he may handle fire, or heated articles that would burn other people, without his being burned. If one possesses this phase of mediumship, when under the influence of certain spirits, his flesh becomes impervious to fire, and the cuticle is not injured by contact with it.

Mrs. Isa Wilson Kayner (who was the daughter of the well known spiritualist lecturer and platform test medium, E. V. Wilson, deceased), possessed this phase of mediumship in a large degree. The author saw her take several large kerosene lamps, and turn the blaze as high as possible without causing the lamp chimney to become smoked, allowing the lamps to burn until the chimneys were very hot, then taking them off the lamp with her bare hands, handling them as though there was no heat in them. She put them on her bare arms and on her neck and face. A doctor who was one of the committee appointed by the audience, to see that everything was done honestly and in good

faith, was very skeptical, and said he believed he could handle them as well as she could. She politely handed him one and he let it fall very soon after it touched his hands, and of course ruined the lamp globe.

Mrs. Kayner then rolled the hot globes around on her arms and face, and offered the doctor another one of them, but he fell back out of reach, evidently having received all he cared for of that sort of experience. Mrs. Kayner then took a celluloid collar and a pair of cuffs and drew them backward and forward through the full blaze of one of those lamps; and though they were very inflammable, they did not burn. She did the same thing with a twenty-dollar bill, and also with the lace on her sleeves. She placed her own hand in the blaze, drawing it back and forth through the fire. She took the author's hand, made a few passes over it, stroking it and talking to it in some kind of language, tongue, or jargon, as she had been doing to the lamp globes, the celluloid collars, etc. (This strange talk was supposed to come from the spirit of some ancient fire worshiper.) After a little she drew his hand slowly back and forth through the blaze of the lamp, perhaps a dozen or more times, and it did not even feel warm, nor did it burn or singe a single hair on his hand. He did not feel the effect of the blaze in the least.

To close this seance after about forty-five minutes of playing with fire, Mrs. Kayner took one of those large lamps with the blaze turned up in full, placed the chimney against her face and with a scientist walking backward in front of her, and an M. D. walking beside her, where they both could watch the lamp and Mrs. Kayner's face, they marched down the aisle to the farther end of the hall. There they turned and

passed across it, then turned back on the other side, turning again, passed in front of the rostrum, and came upon the platform to the starting point. There she removed the lamp from her cheek. The scientist, the doctor, and others of the committee examined Mrs. Kayner's face, and reported that there was no evidence that heat had been in connection with it. One of the committee held a watch and declared that the lamp chimney was pressed to the medium's face just two minutes and five seconds.

Among the mediums for this phase of modern mediumship may be mentioned Daniel D. Home, who was the means of converting many scientists and other leading men of the world, including members of the Royal families of different countries, whose recorded testimony of the manifestations occurring at his fire seances, are an astonishing revelation to novices in Spiritualism.

Our Christian friends may smile on reading the foregoing account, and term our belief "childish credulity"; but, on reflection, they may recall the fact that they believe, or have promised to believe, and now profess to believe, in the infallibility of the Christian bible, and that all who do not believe it, will be lost forever. The bible tells of the great exploits of its fire mediums, such as bringing fire down from heaven to destroy lives, cities, etc. Modern phenomena do not compare with these phenomena of the "infallible records."

Moses a Fire Medium.

See Numbers XVI, Chap. 15-17-21-25 verses. The 35th verse says: "And there came out a fire from the Lord and consumed the two hundred and fifty men

that offered incense." 48th verse says: "And he (Moses) stood between the dead and the living; and the plague was stayed." (Read whole chapter.)

The Prophet Elijah a Fire Medium.

1st Kings XVIII Chap., 30th to 40th verse. In the 37th verse he prays and in the 38th verse God answers his prayer as follows: "Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."

Elijah was also a water medium for he made it rain soon after this, even after years of drouth. (See 1st Kings, XVIII Chap., 41st to 46th verses.) This whole chapter is laden with stories of the wonders, the marvels, etc., produced by this supposedly greatest fire medium that ever lived.

He finally closed his very remarkable career upon earth with a fine fire seance, in which his God sent a chariot of fire and horses of fire and carried him in this warm weather turnout to Heaven, which is a flat contradiction to scripture uttered by Paul and other scripture writers. Paul says: "Flesh and blood cannot inherit the Kingdom of God." (Cor. XV-50.)

Elijah's Last Seance.

2nd Kings, 2nd Chapter, 11th verse, says: "And it came to pass, as they still went on and talked, that behold, there appeared a chariot of fire, and horses of fire and parted them asunder, and Elijah went up by a whirlwind into Heaven." Does a belief in this scripture record constitute "Childish credulity"?

This whole chapter is full of the marvels of this medium's powers and acts.

Fire Fails to Burn This Bible Trio.

In the book of Daniel, Chap. III, we read that King Nebuchadnezzar made an image of gold, and ordered the rulers under him to be present at its dedication, and to fall down and worship it. They were to be burned for failure to comply with this command. Three Jews, Shadrach, Meshack, and Abed-Nego, refused and were cast in the fiery furnace, which was greatly heated for the occasion. An angel or spirit appeared in the fire with them, and they came out of the fire unharmed.

The 27th verse says: "And the princes, governors and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power; nor was an hair of their head singed, neither were their coats changed nor the smell of fire passed on them."

There are many other passages of scripture regarding its spirit phenomena, that, to be believed, requires much greater credulity than anything believed by Spiritualists.

Inspiration, Conscious Trance, Semi-Conscious Trance, and Unconscious Trance.

There is no more danger in entering the unconscious trance state than in entering an unconscious sleep as we all do on retiring at night. It is a state of deep sleep and is closely related to Somnambulism. The medium's reasoning faculties are apparently dormant. (See article on Somnambulism, page 80.)

Inspiration.—When a medium is speaking under inspiration the spirit impresses him with the general facts in relation to the subject in consideration, and the words are sometimes given him to use. At times

several words having the same meaning are suggested from which the medium may select the one he chooses to use. In each case the medium sees, feels, and understands much more than mere words can be made to express. O, the beauty of inspiration! To be once truly inspired by a spirit to see, hear, feel and understand fully and to express even feebly that which one realizes while under the inspiring influence of a spirit, is a joy beyond expression.

Conscious Trance.—With this phase of mediumship the medium is conscious of all that transpires around him, though his will is inactive. His words, voice, and physical movements are controlled by the spirit-hypnotist, and the medium obeys his will in everything so long as nothing shocks him. But if the control should attempt to lead the medium wrong—something we have never experienced—he would fail. The very thought of it would bring the medium to himself at once, and the control would be thrown off. Our experience teaches us that the desire of the spirits is not to do wrong, or to cause the medium to do wrong, but always to do right and to help and bless the world by their heavenly ministrations.

Semi-Conscious Trance.—This is a condition in which the medium is under a little deeper control and occupies a sort of dreamy consciousness of what is transpiring, and after regaining consciousness remembers but little of what has transpired. It all seems like a dream to him.

Unconscious Trance.—This is a still deeper trance condition, the spirit holding control over the entire physical as well as the mental faculties of the medium, and directing their action. When the medium returns

to his normal consciousness, he remembers nothing of what has transpired while he was in the magnetic sleep. He is not fatigued but usually feels rested as from a restful night's sleep.

Conscious Trance, Inspiration, or Impressionable mediumship, are preferable to Unconscious Trance because with these phases the medium is in a condition to receive the benefit of the lectures or phenomenal occurrences, and thus becomes educated in the facts, philosophy and other great truths of Spiritualism and mediumship; whereas, if unconscious, the medium is not benefited in this way, though he may be greatly benefited physically, the same as with other phases. Mediums should let the spirits decide what phases they can best develop, though the medium's wishes should be considered.

The spirits generate, and are enveloped in spiritual auras, which together with the magnetic and electric forces of the medium and sitters constitute the battery used to produce all spirit manifestations.

In the early stages of development mediums are often placed in an unconscious trance. This is probably because the spirit can more successfully carry on the development of the medium and get better results in the phenomena with the medium's consciousness placed at one side. The medium's understanding of spiritual things is at first necessarily limited, and consequently his erroneous ideas regarding such matters may unintentionally influence the communications and cause misrepresentation to occur; but as the medium gradually becomes acquainted with the laws and methods of control and gains an understanding of the teachings of the spirits, his enlightenment obviates the

necessity of his continuing to be unconsciously entranced, and gradually his condition is changed to that of the conscious trance. Most mediums outgrow the unconscious trance state in time and become fully conscious of what transpires through their mediumship, though occasionally a medium continues to do this work in an unconscious state.

Spirit Photography.

Spirit Photography may be explained by the facts recorded in our article on Materialization, coupled with the fact that the photographic lens is capable of catching the reflection of things that are invisible to the physical eye. Dr. W. M. Lockwood, a practical photographer, scientist and able writer on the subject of Scientific Spiritualism, says that spirit photography is a scientifically demonstrated truth.

It is claimed that the lens of the camera is six times stronger than the human eye, and it is a fact that the sensitized plate will record that which the eye cannot discern. The author once photographed a house when the evening shades were falling. It was so dark that he could not distinguish the outline of the shingles on the roof. It was impossible to tell whether the roof was shingled or not. He gave the plate a long exposure and when the negative was developed it was a fine one. The print showed every shingle as clearly as though it had been taken in the best light.

Since the telescope and microscope enables us to see things which the naked physical eye cannot discern, may it not be reasonable to suppose that it is possible for the lens of a camera to reflect, and the sensitized

plate to record, the forms of our spirit friends, providing they are about us, and have, as Spiritualism teacher, "Spiritual Bodies" composed of refined, sublimated matter, or substance?

The truth of spirit photography has been demonstrated to the satisfaction of many people including some of our great scientists. It is as easily explained as many of the more common phenomena of every day occurrence.

When we have discovered the source of the laws and forces governing photography, we will be able to trace spirit-photography to the causes producing it. By the same methods we shall be able to discover the cause of anything else that transpires. As yet, we know not how we move a muscle. We cannot trace anything to its final source.

We may trace all phenomena to a certain point, but there we stop and can go no farther. Some are satisfied to attribute the cause to God, but know no more about the real cause producing it than if it were attributed to Nature, Chance, or some other supposed cause. The cause of all phenomena is not yet discovered, notwithstanding they are all the time occurring,—Spirit phenomena included. This is demonstrated, and as certainly proved as is any other fact in nature. Spirit photography is a proven fact produced through the operation of the unerring laws and subtle forces of nature. Consequently it is a natural phenomenon.

One of the first and most successful mediums for spirit photography was Mr. Mumler, of Philadelphia, Pa. Some years ago he was arrested as a supposed fraud, but he proved by actual test before the court

that his spirit pictures were genuine, and he was discharged accordingly.

Impersonation.

Impersonation is one of the phases of mediumship that is not well understood. It is often improperly called Clairvoyance. Through this phase of mediumship disease is diagnosed, the cause located, and remedies are prescribed.

Under spirit influence the medium may be controlled to take upon himself the physical and mental condition of persons in the mortal form, thus diagnosing disease, etc., correctly. Spiritual Science teaches that the invisible aura, or magnetism of the patient, enters the pores of the skin and is transmitted to the medium's brain, and thence is diffused throughout the nervous system, causing him to experience in great or small degree the condition of the patient. The medium being highly sensitized by the spirit controlling, easily comprehends the conditions produced upon his nervous system by the influence of the magnetic aura, thus absorbed in the action of these marvelous mediumistic processes, and he unhesitatingly describes the physical ailments, mental derangements, desires, hopes, purposes and tendencies of the patient. A medium may be placed in an unconscious trance state while the spirit describes these conditions; or he may retain his consciousness and describe them himself. That is merely a question of his mediumistic development.

Some mediums like Mrs. J. H. R. Matteson, of Buffalo, N. Y., while entranced, take upon themselves the condition of the patient, whether he is present in the room or a thousand miles away. In such cases the

spirit places upon the medium the physical condition and prescribes the remedies for the cure of the patient.

This method of diagnosis is very accurate. The medium in taking upon himself the condition of the patient, feels as the patient feels, and the clear seeing of the spirit makes the diagnosis doubly strong. In coming in contact with the patient his physical condition is impressed upon the medium, and in the process it cannot impress something different; it must impress the condition just as it is. The medium like the mirror must reflect the image of that placed before it. The medium rarely makes a mistake in a diagnosis of this character, though he may unconsciously come in contact with some other person than the one intended and make a diagnosis of their case instead. Great care should be taken not to make this mistake. By developing the use of will power, a medium may avoid taking on the condition of his patient when not wishing to diagnose his disease. And by the same power he may throw it off when he does take on such condition. Pure air in the room is essential to good results.

Impersonating Spirits.

Impersonation is also a very useful phase of mediumship in identifying spirits when manifesting. The medium for this phase is controlled by the spirit. For the time being he is thoroughly under the hypnotic control of the spirit. He feels what the spirit feels, thinks what he thinks, and acts as he acts, often passing through the experience which caused the spirit's transition, imitating his breathing, repeating his last words, in short, reenacting the death scene. Though the medium himself may know nothing of

the case, he may reproduce the scene of death and personate one dying of fever, cancer, drowning, burning, or any other condition that may have caused the transition of the returning spirit.

In our own experience we have been controlled to personate the transition of many spirits taking upon us the conditions, and reenacting the death scene caused by many different diseases, accidents, etc. These impersonations like all other phases of mediumship are not in the least harmful unless practiced excessively; but they are very helpful in the unfolding of one's mediumistic powers.

Impersonating spirits serve two purposes: it identifies the spirit and helps to develop the medium so he will be able to understand what caused the transition of the spirit manifesting. Some mediums require more of this development than others before they are able to understand what caused the spirit's transition, without first taking upon themselves the full condition, or impersonating to the full extent the spirit's condition when passing over. Impersonating a spirit's passing through the death scene is usually a certain test of his personal presence and identity.

Somnambulism—Its Relation to Mediumship.

Somnambulism borders closely upon clairvoyance and sleep-walkers are sometimes controlled by spirits while in this strange condition. Persons while in the unconscious somnambulistic state have written wonderful essays and sermons, composed music, solved intricate problems in mathematics, composed and written poetry and other things that were beyond their ability when in the normal state. This may be mental mediumship. Somnambulism is also closely related to

the trance condition. The medium acts and does things which exceed his powers when awake; and while in a deep sleep acts with caution and precision, often avoiding danger, sometimes performing feats of climbing, etc., that he could not accomplish in his waking state. He is in such cases physically controlled and his movements directed by some intelligence, be it his own or another's. In many cases it is proven that it is an intelligence beyond his own in its normal waking state, for he finds lost articles, missing things though he did not know their whereabouts.

It is true that we have various faculties, and that some of them may be thoroughly awake while others lie dormant. We do things unconsciously and apparently without willing to do them. We may raise our spectacles to our forehead, and in a moment we are hunting the room over to find them. They are in plain sight of others where we placed them a moment before, but we have no recollection of placing them there and are unconscious of the position they occupy. We scratch our head because it itches; if our attention is called to the fact that we just did so, we have no recollection of it. We lay things down and when wanted do not know where we laid them, or perhaps do not remember having had them in our possession.

We do many things in our waking moments and do them unconsciously. May it not be as reasonable to suppose that the same faculties may sometimes continue to operate while we sleep? Everything we do is not impressed upon our consciousness. As there is an outer and inner side to life, so there must be an outer and inner side to our consciousness.

As before stated somnambulists may be subjects of spirit control. Somnambulism at least indicates mediumship and until the subject has been more thoroughly investigated by competent Spiritualists, we may not be able to answer definitely the question, "Is Somnambulism one of the many phases of mediumship?"

We believe the National Spiritualist Association should institute a commission and appoint a committee of Scientific Spiritualists to investigate this metaphysical phenomenon and all other peculiar mental phenomena that may relate to the different phases of mediumship.

Why leave these investigations to the material scientist who knows little or nothing about mediumship and the spiritual faculties, when we have many Spiritualists who are scientists and as Spiritual Scientists are thoroughly qualified to fill a place on such a commission? The National Spiritualist Association would do a great thing for the cause of Spiritualism and make for itself a still greater place in the hearts and minds of men if it would appoint such a commission, and give to the world the results of their reserches.

Difference Between Telepathy and Mind Reading.

When two people are holding telepathic communication with each other, both are supposed to be conscious of the fact. But one person may read the mind of another without his being conscious of it. The former is Telepathy, the latter is Mind Reading. If one sends you a thought and you catch its vibration and it is impressed upon your mind, you have not read his mind, you have simply caught the thought he sent out. If you mentally come into his sphere of aura and there take cognizance of what he is thinking, if

his thought is transferred to your mind without his intention or volition, then you have read his mind and that is mind-reading.

Telepathy and Mind Reading Explained.

In the investigation of this subject we have proven to our satisfaction that the possessor of this power is nothing more nor less than a spirit medium, and that spirit assistance is given the mind reader.

The human brain may be likened unto a receiving and sending instrument for wireless telegraphy. It is an instrument used in sending forth thoughts and in receiving them. It is like a musical instrument, as different tunes may be played upon it, or different rates of vibration may act upon it. As the musical note produced upon the piano is caught and reproduced upon the string of a violin keyed to the same rate of vibration, so one human brain may receive the thought produced by another brain of the same rate of vibration. In neither case can the receiving instruments avoid recording the manifestation produced by the other, if within its radius. Such is the law, and it must record itself upon the instrument that is properly attuned to it.

Although telepathy between men in the mortal may possibly be accomplished without the assistance of spirits when conditions are right, yet we feel satisfied that mind-reading so-called is more often produced through spirit assistance. Wise spirits may read the mind of a person and then transmit the thought to another mind whose vibration is not attuned to the same rate as the one producing the thought. This may be done by the spirit's changing his own mental vibration to accord with the different rate of the one

who produces the thought, and then to that of the one receiving it. Impressional mediums receive messages and communications from spirits through this same law. When the brain of both subjects of an experiment in mind reading are attuned to the same wave-length and rate vibration, each one *must* respond to the other. They cannot help it.

A human brain responds to any thought from its possessor, and every emotion of the soul or desire of the spirit may find expression through this wonderful organ. It may also respond to others' thoughts and emotions that are vibrating in the same key to which it is attuned. The emotions may be expressed through the medium of a musical instrument. A pen and paper may be used for the purpose; or they may be expressed through the instrumentality of the vocal organs, but they must first find their way through the brain.

No instrument of the mind or body, or anything produced by them, is able to express perfectly a single emotion. All manifestations of mind are imperfect because of the imperfect instruments it uses; therefore, infallibility in the manifestations of mental mediumship cannot, *must not* be expected.

In making experiments in telepathy the mediums should be harmonious and of one mind. A perfect blending of thought for the time being is essential. If good results are not attained without it, it would be well to court the assistance of the spirit friends. These same laws govern the transmission of the spirit's message to the medium. The laws governing the phenomena of telepathy and mind-reading—to some extent—govern the phenomena of wireless

telegraphy. The forces controlling the former are seemingly almost infinitely more subtile and refined than those governing the latter.

Spiritualists have taught and demonstrated the truth of mind-reading and telepathic communication for seventy-five years, while, until recent years, with a comparatively few exceptions, the scientists of the world have scoffed at or ignored their claims of the discovery of this truth.

Through the persistency of the spirits, the mediums and the other Spiritualists of the world, in presenting and demonstrating these truths to the public, the scientists have at last been led to investigate the matter; and with the encouraging results that, by applying the powers of our mediums in the study of experimental psychology, many of them have become convinced of the truth of Modern Spiritualism and have proclaimed it to the world.

Dear Mediums, you have reason to feel grateful and to congratulate yourselves and to rejoice with all other Spiritualists, for to you belongs the credit of having accomplished this almost modern miracle. Without you and your blessed mediumship this mighty work could never have been accomplished.

Psychometry.

"Psychometry" is a word that was coined by Prof. J. R. Buchanan, and signifies soul measure. It is a name given that power of a medium to discern things, read their history, etc., through the magnetic forces permeating certain things.

The faculty to read psychometrically is quite common among mediums. Persons possessing this power may correctly read one's character from a lock of hair,

the handwriting, photograph, an article of clothing, or anything containing one's magnetism. They may read from a piece of mineral the story of the rocks, describing ancient upheavals, etc. Rich mines have been discovered through this power. We think it is the generally accepted belief that the power to psychometrize lies within the medium alone, without the aid of spirits. We can neither affirm nor deny the truth of his belief, as our experience has not settled the question with us. We have been very successful in giving readings from articles, photographs, handwriting, snap of the finger, a whistle, sound of the voice, etc. Mrs. Sprague has given some wonderful tests from a piece of rock, precious stones and metals, but we always have spirit assistance in doing this work. Whenever we have attempted it the spirit helpers came to assist us. We do not say that a person may not do it without spirit assistance. In fact, we think it possible that he may develop the power himself to psychometrize, inasmuch as we believe he is a spirit here and now, and that he is endowed with infinite possibilities. However, we think that spirits are active with the medium whenever success is attained in the practice of this splendid "spiritual gift."

Mr. Hudson Tuttle in his book, "Mediumship and Its Laws," well says: "It is true that no one can be sufficiently sensitive to give psychometric readings and not be subject to spirit control."

Phrenology may tell what should be the results coming from a certain combination of the organs of the mind, but Psychometry tells what the results are, what the individual really is, and without consulting the organs at all. The spiritual forces which are always

governed by law, penetrate the mind, search out the feelings, emotions, hopes, fears, joys and sorrows, revealing the physical, mental, moral and spiritual conditions of the subject.

This penetrating power may become of great assistance in the selection of an occupation or in overcoming undesirable inherited or acquired tendencies. It is of great assistance in the development of grander and more notable qualities of mind and strength of character. We are certain that the people of the world would grow rapidly better and wiser if psychometry were freely practiced and the teachings of Modern Spiritualism were applied in the lives of men.

In the development of mediumship it may be helpful to experiment in this phase of the work by reading the character of individuals from their photographs, handwriting, and articles carried upon their persons.

Dermo Psychography, or Spirit Writing Upon the Skin, Sometimes Called Stigma.

Definitions by Webster: "Stigma—Marks believed to have been supernaturally impressed upon the bodies of certain persons in imitation of the wounds on the crucified body of Christ." "Dermo—skin. Psychography—spirit writing."

This phase of mediumship is very rare; it furnishes proof of spirit presence and power. Names and spirit messages have been written upon the skin of modern mediums in blood colored letters. The phenomena occurred in broad daylight, in the presence of witnesses, and gradually disappeared before their eyes. The writer has witnessed this phase of spirit writing when the letters appearing were nearly one inch in length.

This Phase Rare in Bible Times.

While there are many passages of scripture that record the other phases of mediumship, including clairvoyance, materialization, prophecy and healing by laying on of hands, we find but a single passage that could be construed to mean spirit writing on the skin. 1st Chronicles, XXVIII Chap., 19th Verse, says: "All this said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern." Thus David says the Lord gave him the pattern for "All the Courts of the House of the Lord," all "treasuries," "dedicated things," and "all the vessels," by writing upon him. (11th to 2oth verses.)

Foretelling Events.

The spirit friends are often in possession of facts unknown to men in this mortal sphere. They are capable of obtaining knowledge of future events by reasoning from cause to effect, thus foretelling what to us may seem miraculous, because their conclusions are based upon facts not known to us, but well known to them. They have clearer perceptions than men on earth. There is also a higher law that belongs to the spiritual realm, and spiritual faculties are operative under the law.

Intuition.

Intuition is one of the spiritual faculties. It causes one to know without reasoning. It manifests at times through persons in the flesh, and occasionally in a remarkable degree. This faculty is greatly increased in power in some disembodied spirits, and through it they know certain events that are to occur in the future.

Furthermore, spirits tell us that they have other fac-

ulties of which we have no possible conception. In some spirits they are scarcely developed at all; in others but slightly; while in others they are more fully unfolded, and by such highly developed spirits the future is accurately and wonderfully foretold.

It is utterly impossible for one whose spiritual faculties are not developed in some degree to understand this. To illustrate: He who is born without the faculty of hearing has not the slightest idea of the meaning of music. He knows nothing of sound. He who is born without eyes knows absolutely nothing of the beauties this sense reveals; therefore it is plain to be seen that if spirits of the higher life have organs, faculties, and powers of which we know nothing, that there may be given them means of foreseeing, foreknowing, and foretelling the future. All spirits have not yet developed these powers. Many are densely ignorant of them, but the possibility of their unfoldment is an inheritance of every soul.

Wise spirits tell us that they bring us all we are able to comprehend through the faculties that we now possess in our present state of development.

Man with his so-called five physical senses, in their present limitations, gives promise of greater things in future, and his spiritual powers are constantly improving in this life. They are more largely developed in the race of today than they were in primitive man, and with these new and added faculties in spirit life, how he must advance in knowledge, wisdom, and power. The thought is beautiful to contemplate and glorious in its promise.

Wise spirits do accurately and truthfully foretell the future; this we know to be true, and in knowing this

it becomes easy to believe that highly developed spirits possess faculties through which they are enabled to foreknow facts and events, and map out the future as accurately as an astronomer may calculate and foreknow the appearance of a comet or the occurrence of an eclipse.

Diagnosing Disease Clairvoyantly.

Medical clairvoyance has this advantage over other methods of diagnosing disease. The clairvoyant at times can look through a human body, as though it were composed of glass. This is a beautiful yet natural truth, and no more miraculous than the fact that we can look through a brick, a piece of steel, or other solid substance by the aid of the X-ray. The clairvoyant often sees and discerns the cause of the disease, as well as its action upon the human system. It also makes clear the effect of medicine upon the system while other doctors must depend upon the outward symptoms for this knowledge.

Healing mediumship usually accompanies medical clairvoyance, though not always. Mediums who do not possess the "Gift of Healing" sometimes are led to prescribe herbal remedies.

Without clairvoyance the mental healer or the magnetic healer is as much in the dark regarding the cause or kind of disease, or of the action of his remedies, as is the practitioner of the older schools of medicine.

Magnetic and Spiritual Healing.

Probably no one lives entirely independent of the influence of disembodied spirits, though a comparatively few may realize their presence and power.

Telepathy, to a greater or less extent, is carried on between man in the mortal and man in the spirit.

All men, either in the physical or in the spirit world, control their bodies by the power of the spirits inhabiting them. The spirit builds the body, heals its wounds, eliminates its diseases and impresses its thoughts upon it. Thoughts are emanations of mind, mind is a possession of the spirit. If our spirit sends forth good thoughts good is accomplished. If our spirit sends forth evil thoughts, evil is the result. Evil thoughts generate ill health, good thoughts generate good health.

The spirit possesses what is called will. The proper use of the will is a potent power in generating a healthy vibration. The spirit builds organs as they are needed, and when no longer used, the gradual shrinking away of the protoplasmic deposit causes them to become atrophied. A single thought may stop the heart from beating or paralyze a nerve. A different thought may quicken the heart beats, bring a flush to the cheek, or vitalize the nerves. Illness is often produced by fright. Health is sometimes restored by joyful news. Healthful magnetism is generated in the physical organism by thinking good and happy thoughts.

Individual magnetism is the base of operations in Magnetic and Spiritual Healing, as it is in all other spirit manifestations. There is healthful magnetism and diseased magnetism. The former produces a harmonious vibration, the latter produces a discordant vibration; or a harmonious vibration produces healthful magnetism, and a discordant vibration produces diseased magnetism. The healing is accomplished through the vitalizing of the magnetic currents, equalizing the circulation and creating a harmonious blending of the mental and physical forces.

Diseased magnetism is often generated by thinking

evil or unhappy thoughts. The condition of one's magnetism determines the state of one's health. We should always strive to think cheerful, kindly, good and loving thoughts, if we would be healthy and happy.

Spiritual Healing.

Our spirit friends generate a spiritual magnetism all their own. Mediums feel and understand its power. It is more potent than the magnetism of men in the mortal, because it is more refined and pure.

The magnetic forces generated by spirit and mortal constitute the intermediary between spirit and matter. It is used to convey the message of men and spirits between the visible and the invisible realms, as electricity is used in wireless telegraphy to send man's message across the mighty ocean. It is used to connect the spirit of man in this life with his own body, as it is in every other instance when matter is animated with life.

Spirit chemists through certain mediums may discern the condition of a patient, note a superfluity or a lack of certain elements in his body, and through the medium's forces may eliminate them or supply such elements as are needed, and instantaneous healing is accomplished. Everything depends upon conditions. There should be a harmonious blending of the forces of the spirit, the medium and the patient. The receptivity of the patient also has much to do with its success. The harmonious mental condition of the spirit, the medium and the patient are also necessary to the successful healing of the patient.

Where conditions are not perfect the process of healing is retarded, and in such cases it often takes time to heal a patient. Conditions permitting, the pa-

tient may be healed instantly. "Magnetic and Spiritual Healing" embodies what good there is in "Faith Cure," "Prayer Cure," "Mental Healing," "Divine Healing," and every other legitimate method of mental and spiritual healing known, including "Emmanuelism," "Suggestive Theraputics," etc. In fact Spiritual Healing was made clear by Modern Spiritualism and it is the mother of all the New Thought Methods. It teaches the laws governing these forces and instructs us in their application. Not a single new thought along these lines of healing, so far as we know, has yet been presented that is of the least value whatever, that was not previously given to the world by Modern Spiritualism in its philosophy and facts of Spiritual Science. It explains scientifically the so-called "Miraculous" (?) healing of the sick by Jesus and his Apostles.

There is virtue in most methods of healing, but Spiritual healing stands preeminent, and may be used to great advantage by all. Many people are mediums for this phase, and in some it may be easily developed.

The medium for Magnetic and Spiritual Healing, on entering the sick room becomes charged with spiritual forces brought by his spirit-helpers, and the more receptive he becomes to that power the more successful will be his work. Some mediums are so receptive to these spirit forces that it does not become necessary to lay hands on the patient; while others may need to rub and make passes over the patient.

Through the application of the spiritual forces supplied by the spirit, and the magnetic powers of the medium, the circulation of the patient is increased when needed and the organs of the body stimulated

into new activity. When the patient's system is racked with fever and the blood rapidly coursing through the veins, the body seemingly on fire the spirit applies cooling forces through the medium and the fever is allayed, and the pulse very soon restored to the normal condition. We have witnessed these evidences of the power of magnetic and spiritual healing many times.

The healer should possess perfect confidence in his spirit helpers, and the more confidence the patient has in them and in the healer, the better the results. Both should send out an earnest desire or prayer to the spirit friends for a perfect cure. They should become inspired with confidence and sincerity, to which should be added the determination of the patient to recover his health, and of the healer to perform the cure. They should think only good thoughts and look on the bright side of life, being always hopeful and optimistic, seeing good in everyone and everything. Pleasant conversation, a little levity, vocal, and instrumental music are helpful where the patient is not too low.

Magnetic and Spiritual Healing combined constitute the most powerful curative known. The magnetic healer may impart his own vital forces to the patient or the spirit may do the same independently; or he may apply his spiritual forces through the medium and thus heal the patient. Where the patient is sufficiently mediumistic and furnishes the proper conditions—as explained in another chapter—the spirit may apply these forces direct to the mediumistic patient and he is healed. There are many records of such cases among church people, as well as among Spiritualists, but the church calls them miracles, while Spiritualism

demonstrates that they are accomplished through natural law by spirits acting through mediums.

Absent Healing, or Healing at a Distance.

People are often healed by spirit power exercised through mediums when the healer is not present with the patient. This "Gift of Healing" is not given by "Special Providence," but is developed through spirit power and is accomplished by its direction of the forces.

The suggestion of the healer given by letter or otherwise, helps the patient to place himself in a condition to receive the forces of the spirit healers.

The patient is instructed to become passive in the quiet of his room, and as distance is nothing to spirits, they may use the magnetic forces of the medium, together with the patient's own spiritual forces to heal him, in the same manner as when they are together. This is explained in the foregoing article on Magnetic and Spiritual Healing. In rare cases the patient may be healed, though not conscious of the fact that the healer and his spirit friends are exercising their powers for his recovery; but the forces are greatly multiplied when the patient is conscious of the healing power and enters into it with confidence and determination to receive help. Auto-suggestion plays a good part in placing the patient in a receptive condition and is of great assistance in the process of healing.

Reading Pellets, or Folded and Sealed Questions.

This phase of mediumship is easily developed by one who is clairvoyant and clairaudient, and often proves a very satisfactory method of testing the truth of spirit communion.

Some mediums have the power developed so well

that they are able to read word for word what is written on a piece of paper and rolled up into a pellet, and after reading it, receiving the spirit's answer to the question written. Other mediums may not be developed to read what is written in the pellet or sealed question, but may get the answer through their clairaudience or clairvoyant powers.

The author's mediumship was developed for this phase. In his early development he did much in the way of answering questions, folded, sealed, or rolled into pellets, though he was never able to read what was written upon them. In his book, "A Future Life Demonstrated," the author records several of his experiences in this phase of mediumship, one of which he will reproduce here, as it will help to make clear just how this phase of mediumship occurs, and how the work is accomplished by the spirit helpers of the medium. The article mentioned follows:

Spirits Found Lost Spectacles.

"At another one of these meetings, I was led to answer written questions. I think more than thirty questions were placed upon my forehead, and all were answered satisfactorily to those who placed them there, though I had not seen them.

Among the questions answered that day was one written by Mr. Henry Brown of Evans, N. Y. When it was placed on my forehead I became clairvoyant. I saw and described a book case, and heard these words, 'Behind that book case.' This was repeated. I then said, 'Mr. Brown, that is all I get. Is that the answer to your question?' He said he did not know, but would tell me later.

One month later we attended the meeting which

was held at Mr. Brown's home, when he came to me and handed me a pair of spectacles, saying, 'Here are the spectacles you found for me.' 'The spectacles I found for you' said I? 'Yes,' said he, laughing; 'last month at the meeting held at Levi Brown's, I placed a question upon your head in which I asked the spirit friends what became of my spectacles, they having disappeared at a circle held in my house several weeks before. You saw and described our book case and said, 'Behind that bookcase.' When I reached home I pulled out the book case, and there behind it were the spectacles. The night they were lost we were holding a circle at our house; the light was turned low. I took off my glasses and laid them on the table, and they were gone when the circle was over. I searched the house, but could not find them. It was a pleasant surprise as well as an excellent test to find them behind that book case, where the spirit-friends had said they were.' "

To test one's power in this phase of mediumship it is a good plan to let the medium get well under the influence and then tell him what you wish to do; then putting the question upon his forehead, hold it there, and tell the medium to remain passive, and take his time; to give out any impression he gets, describe any vision he may have, or repeat the words he may chance to hear; and if what he gets has nothing to do with the matter at all, do not be discouraged, but bear in mind the fact that all mediums for mental phenomena must learn to distinguish between the action of their own minds, and the spirit impressions. The acquiring of this power plays an important part in one's development.

The author has made no practice of this phase of mediumship in many years, with the exception that he uses it occasionally in acquiring advice and information for members of his immediate family, upon questions of importance, that are not easily obtained in any other manner. Neither does he now give private readings to anyone. His work consists in speaking, in writing, holding classes, etc.

CHAPTER V.

Fraudulent Mediums and Fortune Tellers.

Nearly everyone will admit that fraud has attached itself to everything excepting (?) politics. But no one is willing to give up his good greenback dollars, silver or gold coin, because some rascals have circulated counterfeits of them.

It is not the purpose of this work to expose fraudulent or simulated mediumship, though the author would like to clear the country of all such villainous pretenders. The officers of the National Spiritualist Association, through its twenty-four state auxiliaries, their officers and members and those of their local societies, as well as every true independent Spiritualist in the land, are all uncompromisingly opposed to the untrue and dishonest work of persons who have tried to attach themselves to Spiritualism. They are doing all in their power to bring them to justice and free our cause from the accursed blight their nefarious acts have brought upon it in certain localities.

The production of fraud in the seance room is not mediumship. There are many vile impostors, "Profs." and "Madams" who infest the cities, advertising themselves as "the seventh daughters of the seventh sons," "the great Mahatmas of India" (the latter class are imitators of Theosophy, not of Spiritualism), "greatest mediums and clairvoyants on earth," etc., promising to do anything and everything desired, including "reuniting lost lovers," "selling charms," "bringing good luck," "finding oil wells" and "gold mines," "for fifty cents and up," sometimes borrowing diamonds to "magnetize," and then leaving town between two days

to enter other fields of plunder, where they continue the same old tricks under some different name.

These vile impostors are not Spiritualists, and much less mediums. Their days are numbered. The Spiritualists with the help of the police force of the cities are driving them from their vile haunts while the world is gradually learning to distinguish the true from the false, and through this knowledge our cause is advancing and taking its place among the great and newly developed truths of this wonderful age.

Fraudulent Investigators.

It is clear to all thinking Spiritualists and other well informed persons that great injustice is often done to honest and worthy mediums. When would-be exposers, or ignorant investigators visit mediums, giving fictitious names, falsifying and misrepresenting facts, and by their cunning trying to deceive and mislead the medium, they usually succeed in exposing their own gross ignorance of the subject they seek to destroy. They ruin the conditions which might otherwise have been good. Under the influence of honesty of purpose, confidence in the good, a desire for the truth, on the part of the sitter, the results might have been beautiful and satisfying. The sitter is more often the cause of imperfect manifestations than is the medium.

Oh, how dense the ignorance of some people regarding this all important subject! and what a great barrier to the advancement of truth, justice and happiness is this human arrogance, bigotry, injustice and ignorance as manifested by the learned and the unlearned alike!

Thankful appreciation and decent treatment should be accorded the medium who submits the use of his

brain, his nervous system, and his physical organism entire, if need be, putting aside self-control, closing the door for the time being to his own desires—yes, and sometimes surrendering his own consciousness and placing himself physically and mentally in the hands of invisible intelligences. Such sitters may not know that the medium's gifts have a higher purpose than to please the fancy, or satisfy the curiosity of one who is probably a total stranger to him. He may have no particular interest in the sitter other than that interest in a common humanity which every person should have for the welfare of his kind.

At the beginning of the seance the medium does not know who will control him. If it should be one who had committed some great crime—a suicide, for instance—the medium may be controlled to personate, taking on the condition of the spirit, feeling all the remorse of conscience, shedding bitter tears of regret, begging for forgiveness for the wrongs he had done while in earth life, and otherwise humiliating the medium. This is sometimes the case and is a very unpleasant part of a medium's experience; but it is made doubly so by the egotist who publishes to the world—ignorantly or otherwise—statements that reflect upon the mental ability or moral character of the medium. They are as unscientific as they are unjust and untruthful. We make no reference here to that class of frauds who simulate mediumship.

Investigators may accuse the medium of fraud, as is often the case, or they may attempt an explanation of the phenomena by attributing them to "hypnotism," "unconscious cerebration," "odic force," "mental telepathy," "subconscious mind," or some other "scien-

tific (?) explanation" that explains nothing only that each one's theory contradicts nearly every other one's explanation of the facts. They may mislead those who are ignorant of the real occurrences in these seances, as many persons are quite likely to accept the theories of would-be great men. Of course the poor medium is classed as a fraud by these honest people who are ignorant of the subject, because they did not know what produced the phenomena until the scientist, or theologian assumed to discover it. They unwittingly class him as a vile impostor, an unmitigated scoundrel practicing fraud of the most heinous type. All this and much more the medium is made to suffer at the hands of these fraudulent sitters who themselves defraud the public by their false assumptions, vile attacks, and untrue statements. "Man's inhumanity to man makes countless millions mourn."

A Medium's Compensation.

Mediums have sometimes been censured for receiving compensation for their services. Usually such censure comes from persons who are too penurious to pay for services rendered them, or it comes from the opponents of Spiritualism who wish to injure the cause by such criticism. Mediums spend years of work in getting their development and education and are thoroughly deserving of the meager compensation they receive for the great service they render. As a class they are the poorest paid people in any profession; especially is this true when the value of the service they render is considered. Some mediums are fortunate in receiving a fair compensation for their services, while others are poorly paid indeed. This is true of other professions. Ministers of the gospel of Chris-

tianity sometimes receive as high as one hundred dollars or more for a sermon, and they spend no more time in preparation for the ministry than mediums have spent in theirs.

Every one should be compensated according to the services rendered. The value of the service rendered by a medium in placing one in communication with his spirit friends is a service for which money cannot compensate. Material wealth is no equivalent for these heavenly blessings. The real compensation the medium receives for his very valuable services is never paid in cash. It consists in knowing that he is serving a good cause and dispensing heavenly blessings. He is happy in the knowledge that he is doing right and doing good. This, together with the words of sincere thankfulness and appreciation the medium receives from those who appreciate the privilege of holding communion with their loved ones, constitutes the real compensation the medium receives for his services.

The Sub-Conscious Mind.

J. S. Loveland says: "A dual body implies dual consciousness." We prefer to believe that there is but one consciousness belonging to each of us, and that when it enters the vibration of the spiritual, or etheric body, which is enveloped within the physical body, it discerns spiritual things. It is then that mediumship becomes operative.

The development of mediumship consists in the unfoldment of the spiritual senses. *Every muscle of the body and every faculty of the mind is strengthened by the proper use of mediumship.* As the muscles of the arm of the blacksmith are developed by proper use, so

may the spiritual senses receive their unfoldment by legitimate use. The improper use of either is dangerous, while their legitimate use is greatly beneficial.

When the consciousness is confined to the physical organism it discerns from the standpoint of material things; but when it enters the higher vibration of the spiritual organism it functions upon the spiritual plane where it discerns spiritual things. It is the same consciousness whether functioning upon the physical or the spiritual plane. This is a great proven fact of Modern Spiritualism. The so-called dead retain their consciousness, the only consciousness they ever possessed, and are functioning upon the spiritual plane of life after the death of the physical body.

Therefore the theory of the "Sub-conscious Mind" of Thomas J. Hudson, and other theoretical dreamers, is not an independent entity endowed with all knowledge not possessed by the conscious mind, nor with so-called occult powers not possessed by the normal man. This discovery (?) of a scientist, like many others coming from similar sources, passes away under the light of true science, as the dews and fogs of the morning disappear before the penetrating light of the rising sun.

Science and Mediumship.

Modern Spiritualism accepts truth rather than revelation for its authority. It follows wherever truth leads; consequently it is in perfect accord with true science. It has solved many hitherto unsolved problems. It has opened a new field of investigation and research for the scientists. With its wonderful revelation of the future life, its important facts concerning spiritual things, and its development of man's spiritual

faculties, it becomes of great assistance to true science. It also originated the first and only rational and systematic method of communication with spirits, and many scientists are now using this method. Neither Spiritualism nor science has thus far explained all of the mysteries and wonders of the human mind, though enough has been discovered to indicate that there is probably no limit to its possibilities.

Though material science ignores Spiritualism, yet Spiritualists and their mediums, with their discoveries, are driving the material scientist to consider its claims. The discovery of the X-rays, wireless telegraphy, etc., is leading them up to it. Clairvoyance, Telepathy, and the other phases of mediumship are certainly demonstrating its truth in every country. Through the great work accomplished by our mediums many material scientists have been convinced and converted to its truth. Psychical Research societies have been organized by scientists, and through mediums its members have been converted. The reports of these societies have set the world to investigating.

Mediums are seldom given credit for the facts obtained in this scientific research; but many scientists and others seem inclined to claim for themselves the honor and glory of these discoveries, ignoring the medium's explanation of the facts, and sometimes ignoring the medium entirely, when the fact is that without the medium, neither scientists, nor any one else, would know anything about the subject.

Mediums as a class have been mistrusted, maligned, misrepresented and condemned as deceivers, frauds, etc. Malicious falsehoods have been issued against their characters by unscrupulous opposers; mediums

have experienced all the suffering. They have received, at the hands of many men whom they have blessed, little or no public recognition, and very little encouragement or appreciation.

Under all circumstances and at all times, let it be remembered that in the consideration of the subject of Spiritualism, mediums are first. They are first in the knowledge of its truth; first to receive the spirit message; closest to the spirit world and to the loved arisen friends; first to understand the methods of communication and the necessary conditions for their transmission.

It is the medium who *sees* the spirit-friends, *hears* their voices, *feels* their presence, *knows* their thoughts, desires and feelings. All the rest of the world must take the spirit message received by the medium, second hand, or not at all. *The medium is the one who knows.*

All this being true, should they still be ignored and given second place or none at all, as has been the custom? or should there be accorded them the right hand of fellowship, and their beautiful gifts recognized and appreciated?

Mediums are self-sacrificing advocates of an unpopular cause. Like Paul and Jesus, many mediums of today leave home and friends, going out into the world among strangers, sacrificing the comforts of home life and the associations of friends to become wanderers on the face of the earth. Some of them could at times truly say, they have not where to lay their heads. May justice be done to mediums and their lives be made brighter.

Bad Habits Cured by Spirit Power.

In our travels we have met many people who have been cured of bad habits by the aid of spirits. We know people who have been cured of the drink habit, becoming sober men and good citizens after having gone to the lowest condition of a drunkard. We are personally acquainted with those who have become slaves to the morphine habit and have lost everything —property, business, friends and health—and have become pitiable human wrecks, who were taken by Spiritualists to their seances, where the spirits removed their appetites for the drug and the patients were permanetly cured of the terrible habit, regaining their manhood, self-control, and proper place in life.

We have several friends who have been freed from the slavery of the tobacco habit by spirit power, and we have met many who have become clean, wholesome, and healthy men, by spirits having removed their appetites for the filthy weed. Personally, the author was freed from the habit of using tobacco, for which he is thankful to the spirit friends every day of his life. The following is a brief statement of the facts in the case:

Cured of the Tobacco Habit.

The author of this book was thirty-four years old when the spirit friends first placed him in the trance state. He had used tobacco twenty years and had tried many times to free himself from the habit, but his efforts always resulted in failure.

One evening soon after E. V. Wilson had become one of his spirit teachers and helpers, while controlling him, Mrs. Sprague asked him if he could not cure the medium of the tobacco habit. His reply was as fol-

lows: "Yes, lady, we can cure him and we will do so when the right time comes. The development of mediumship is at first somewhat exhausting to the nervous system. Tobacco is a stimulant and it would somewhat weaken the forces to withhold its use; consequently it would in some degree retard the development of his mediumship. After he has reached a certain stage of development it will do no harm, and we will then remove the appetite and he will be free from the pernicious habit."

It was expected he would be cured in a few months, but this did not prove to be the case. More than six years passed by, and the author's development continued. The spirit friends said no more about curing him until on the morning of June 6, 1887, as he awoke from sleep, he heard the voice of the spirit E. V. Wilson saying, "You will use no tobacco today, my lad." The author took his tobacco from his pocket and put it away. Later, as he arose from the breakfast table, instinctively his hand moved towards his pocket—where it was his custom to carry his tobacco—when instantly E. V. Wilson controlled him with wonderful power. Every nerve and muscle seemed drawn to the tightest tension, the jaws were set, his hands clenched, and the well known voice of his spirit helper spoke to him in a strong and emphatic manner, saying, "No, sir!" Immediately the medium's muscles relaxed and he was free from the influence. This condition lasted probably not more than thirty seconds. During the day this experience was repeated perhaps a half dozen times.

On the following morning, June 7th, the author was awakened by the kindly voice of this same spirit

friend, saying to him in the same decided tone as before, *"You will never use any more tobacco, my lad."* During this day the desire for tobacco came to him but two or three times, and each time the experience of the day before came and took it away. The desire for tobacco disappeared there and then, and has never returned to him, though thirty-five years have passed since this modern miracle (?) was performed.

He had tried many times to free himself of the habit, and had prayed to have it removed. He had declared positively that he would never use it again. All this he had done to rid himself of this filthy, relentless and ever present demon that haunted his daily life, but all his efforts were as naught until the spirit friends interceded and he was made free.

Today his thankfulness goes out to those dear ones under whose guiding care he has walked in the light of spiritual truth receiving its blessings for forty years and more. Thirty-five of these fruitful years his body and soul have been unpolluted by the use of tobacco. This is another proof that mediumship is a powerful factor for good when properly used.

If one who is mediumistic desires to get rid of any bad habit, and earnestly prays to his spirit friends for help to do so, and concentrates his mind upon it, determining to succeed, he will certainly receive spirit assistance. If he holds the thought, continues to aspire for it, and wills it continually, he is almost sure to be relieved of the desire for it. When the desire is gone he is cured.

Sometimes the appetite or desire is taken away at once, and sometimes it requires time. Perseverance on the part of the patient will certainly bring success.

Dark Circles.

The following question is often asked, "Why do Spiritualists hold dark circles?" and we may ask, Why do opposers of Spiritualism make a great handling of this subject in their frenzied and hopeless struggle to destroy Spiritualism and overthrow its teachings? In reply to their question, we will say:

Negative conditions are often necessary for the production of phenomena. Light is positive, darkness is negative. In the production of certain spirit phenomena darkness is helpful if not entirely necessary. We are told that the productions of the earth all require the negative conditions of night, the same as they require the positive condition of the sun and daylight. Spiritualists not having made the laws governing phenomena should not be blamed if they, like other people, must become subject to them. The law must be obeyed in every realm of nature or nothing is accomplished.

Human beings are materialized spirits, nothing more nothing less. They are spirits inhabiting a materialized body, and every one of them held a dark seance before his materialized body could appear in the light. Nearly everything that has life on this planet first held a dark seance before materializing to view. This being nature's law, it can readily be seen, by those who wish to see, that nature produces one materialization with the same grace and ease as another. She materializes the spirit of one who has died as easily as she produces a head of wheat from a kernel that has died and its body gone to decay.

The materialization of a flower, an ear of corn, a bird, a horse, or a man are all mysteries which we can

not explain. Our lack of ability to explain why darkness is necessary in every such case, does not disprove the fact of their appearance among us; nor does it prove that such seances are humbugs or frauds. Neither does our ignorance of the first cause which produces the materialization of a spirit at a Spiritualist seance disprove the fact that such phenomena do occur. All are subject to law and must submit to its rulings.

As a vile word may destroy the happiness of a large gathering of harmonious people; as a magnet placed near the mariner's compass may influence the needle, change the course of the ship, and cause its wreck upon the rocks, so a ray of light admitted into the dark seance room may ruin the conditions necessary for the production of spirit phenomena. But very few phases of mediumship require absolute darkness. More phenomena are produced in light than in darkness.

Many mediums are sitting in dark seances to develop mental phases of mediumship. This is a great mistake. All mental phases of mediumship may be developed more rapidly and better in light than in darkness. Many mediums are sitting in dark circles for development of physical mediumship who will never develop those phases, but who could, by making proper conditions and sitting in the light, develop the mental phases.

Mediums seeking development should ascertain through personal experiences, by sitting in both light and dark circles, which condition is best for them and for their development. A soft mellow light is better for the eyes and much better than darkness for the development of all mental phases of mediumship.

The phenomena recorded in scripture and called

miracles by Christians were principally produced in darkness. The dark seances of the Christian Bible far outnumber the light seances recorded there. In this matter the world has greatly progressed since those ancient days. More than ninety per cent of the spiritual phenomena of today are given in the light. Progress is shown in this. The law of evolution prevails throughout the earth and the heavens.

CHAPTER VI.

Indian Spirits as Controls.

The Indian Hunter.

BY ELIZA COOK.

Oh! Why does the white man follow my path,
  Like a hound on the tiger's track?
Does the flush on my dark cheek waken his wrath—
  Does he covet the bow at my back?

He has rivers and seas, where the billows and breeze
  Bear riches for him alone;
And the sons of the wood never plunge in the flood
  Which the white man calls his own.

Why, then, should he come to the streams where none
  But the red man dares to swim?
Why, why should he wrong the hunter—one
  Who never did harm to him?

The father above thought fit to give
  The white man corn and wine;
There are golden fields where he may live,
  But the forest shades are mine.

The eagle hath its place of rest;
  The wild horse where to dwell;
And the spirit that gave the bird its nest,
  Made me a home as well.

Then back! go back from the red man's track,
  For the hunter's eyes grow dim;
To find that the white man wrongs the one
  Who never did harm to him.

The spirits of the North American Indians fill a very important place in mediumship and Spiritualism in America. They are faithful, honest, loving, and kind. They bring a healing power unequaled by the spirits of any other people. Nearly all Indian spirit guides are those who lived here before the Indians were contaminated by the influence of the civilized (?) white man.

These undefiled and noble red men lived nearer to nature and obeyed her laws better than we do now. They lived a free and natural life in the open air. They did not ruin their physical bodies by overwork, over-indulgence, etc. They knew not the use of whiskey, morphine, and other poisonous drugs that are so ruinous to the health. Their food was plain and simple. They ate when hungry, not at intervals marked by the clock nor at mid-night as is our custom at social and other gatherings. Their food consisted of but one or two kinds at each meal. Twelve-course dinners were unknown to them. As a result of the natural lives these Aborigines lived, they developed the finest physiques. They were tall, straight, agile and athletic. They were free-born American citizens. They were naturally religious; they worshiped the "Great Spirit," and believed in a natural spirit-world called the "Happy Hunting Grounds." They saw and communicated with spirits; received spirit manifestations of a physical nature, and were, in their crude and undeveloped way, Spiritualists. They were not mentally shrouded in the gloom of the doctrines of "eternal punishment," "total depravity," "a physical resurrection," etc., nor were they hampered by a belief in "three gods in one," "atonement by blood," "salvation through faith," and

the other inconsistencies of the creeds of the religious of our boasted civilization that drive white men insane, weaken their intellects, and drown their reason.

The North American Indians when first discovered by the white men, and before they were polluted by the civilizing (?) influences of whiskey, gun-powder, and vile diseases, were "pure in heart and sound in head."

Their religion was simple and natural, as were their modes of life. Their living so near to nature, and believing in spirit return as they did before entering spirit life, becomes a great help to them in using nature's laws to return to us from the "happy hunting grounds," which they now inhabit. They gladly teach us the great truths their experience in that realm has taught them, and they possess the wonderful ability of preparing the way for our less fortunate white people to return and communicate through mediums.

These noble spirits of the red men always bring a strong and helpful magnetic influence to the medium, permeating his system with the life forces that build up the physical body and lend vigor to the mentality.

Whoever heard of an Indian's spirit's bringing upon a medium the physical conditions caused by the illness with which he passed away?

In our forty years of experience as a medium and constant worker in the movement of Modern Spiritualism, we have never known of such a case. Furthermore, we have never known of an Indian spirit's giving a false communication or misrepresenting a single fact. Indian spirits are among the most truthful, loyal and helpful healers, teachers, and guides of mediums that come to bless the world. They are almost indis-

pensable in the work of the development of mediumship.

We have never known a medium who was too proud or aristocratic to allow Indian spirits to control him, who made a success in the development of mediumship. We are personally acquainted with many who have derived the greatest benefit in health of body and mind, and in mediumistic development through the aid of the spirits of these much abused, greatly despised, and shamefully wronged people. Though the white man has robbed them of their homes, cheated them out of their hunting grounds, and driven them back farther and farther as civilization progressed, nearly annihilating them from the face of the earth, as they have annihilated their mighty herds of buffalo that once roamed the western plains, yet those dear Indian spirits return to our seances bringing innumerable blessings to our mediums and to those to whom they minister. May heaven bless our dear Indian spirits, as well as all other noble and true spirit helpers, who are doing so much to enlighten the children of earth and make the world better.

Many Mediums Begin Public Work Too Soon.

There are many cases in which mediums have entered the field of public work before they were well equipped for it. They should have continued their development until they were more fully prepared for the work.

We recall a case in which one of Mrs. Spague's converts, who, after her conversion to Spiritualism, developed mediumship very rapidly, became a healer, gave private readings and circles, and after a brief time she was posing as a platform test medium, com-

ing into prominence at once. Later, we were informed, she proved a failure as a platform test medium, disappointing those who employed her. She then ceased to receive engagements, and finally deserted the Spiritualist ranks entirely, giving up the practice of her mediumship and dropped out of sight. Subsequently we were informed that she had rejoined the Christian church and came out as a Divine Healer, thus uniting with those of her own class, becoming an apostate.

The foregoing brief story of one medium who entered public work before being sufficiently developed is similar to that of many more of the same class.

We are always sorry for mediums who undertake to do more than they are qualified to do. Here are two extremes: Some mediums are lacking in confidence and retard their own development through fear of making a mistake. Others have too much self-confidence, accepting their own imaginary ideas as spirit impressions which, of course, must lead to disaster.

The former bars the medium's development by withholding the spirit message for fear it may not be recognized; while the latter, using little or no discretion, innocently accepting his own thoughts as spirit impressions, soon finds himself in trouble.

Every medium while developing, and every Spiritualist and investigator, should learn that mediums make these mistakes innocently, and that they should not be censured therefor. Mediums should learn to give out whatever seems to them to come from spirits, and these impressions should be accepted, not as infallible truth, but as possibly erroneous, though they usually prove to be absolutely true.

A medium may overestimate the powers of the spirit operating through his organism, because of the wonderful revelations he has received through his own mediumship; yet it is not possible for anyone to draw the line as to the possibilities of the communicating spirits.

The medium learns through the practice of his mediumship to distinguish between the action of his own mind and spirit impressions, and this constitutes a part of his mediumistic development. The best developed mediums are at times bothered to distinguish between their own minds and the impressions of the spirit, especially when conditions are unfavorable. They are very much better qualified to do so than one who has had but little experience.

One who stands upon the public rostrum as a test medium, or holds public seances, must through practice learn how to become passive to the influence of spirit-friends, and positive to his audience. Impossible as this may seem to one who is inexperienced, it is nevertheless the case, and it shows how perfectly at sea an undeveloped medium becomes who attempts such work. It is suicidal to one's mediumistic development to enter the public work too soon. Every medium should make haste slowly in this matter.

Mediums are usually not so much to blame for this indiscretion as are their friends and admirers, who often unwittingly urge them to take up the public work. The remedy for all the trouble caused by this inadvertency is simple and sure. Give the dear mediums time for better development before inviting them to assume the great task and responsibility of attempting public demonstrations.

In his own case, the author gave private readings and public seances for about eight years before attempting to give public platform tests and messages, and then it was not he who did it. He was speaking for the Jamestown, N. Y., Spiritual Society, which we organized. One evening while the author was entranced by the spirit of E. V. Wilson and delivering a lecture, he made the statement that when our friends move away to some distant part of the country and we do not hear from them often, we are greatly pleased to get a letter or other communication from them. To illustrate this point he said: "There is a spirit lady present who wishes to send home a communication. She has been gone nearly ten years, she says, and she seems very anxious to reach her son, who sits right over there" (pointing to a gentleman in the audience). "She says, she passed away at the age of sixty-two years. Her disease was tuberculosis of the lungs; that you, sir, (the gentleman referred to) were holding her head in your arms when she breathed her last; and she comes with a message of love and thankfulness to you and your good wife for the tenderness and patience with which you cared for her in her last illness."

Much more was given in this spirit message. The gentleman acknowledged the test as correct, and the author had begun his work as a platform test medium. From that day he followed nearly all of his lectures with platform tests and messages.

His eight years of private work and of public speaking had prepared him for the work of a platform test medium, and the spirit friends decided the time when he was sufficiently developed for the work. He had

nothing to do with it. He had no mind about it, though he was delighted when he was called to fill that all-important position in the work of Modern Spiritualism.

Mrs. Sprague was still longer in her preparation for platform work, and was placed there without a single effort on her part. No one could be more surprised than she was, when, after nearly ten years of service as a medium for private readings and seances, she received a program of the Maple Dell Spiritualist Camp meeting to be held at Mantua, Ohio, and found in it her own portrait by the side of the author's, and the announcement that she would give two lectures and follow them with clairvoyant descriptions, spirit messages and tests. She responded to this call, was successful, and has continued ever since to fill the important place of speaker and platform test medium in addition to her private work as a medium.

To Our Mediums.

You are selected by the angels of heaven to fulfil the most important mission allotted to mankind. Be not in a hurry; take everything calmly; keep serene and push ahead in your development. *When you are thoroughly and well qualified, duly and truly prepared, the way will be open for you,* and your work will be such as shall cause your old friends to be proud of you. The multitudes of your new-found friends will bless your very name, while angels will rejoice with us all because of your success.

Mediums Should Cultivate Self Control and Self Reliance.

They should not submit to the control of spirits at all times and in all places. They should cultivate self-

control and learn to keep an even mind at all times, and under all circumstances. They should learn at the outset of their development that the spirits are only people who once inhabited physical bodies in this life, the same as we are now doing; that they have learned more than we have learned, because they have experienced the change from the visible to the spiritual world. They are not infallible, nor should they become anything more than teachers, advisers, companions, helpers and friends to mediums.

Wise spirits never become arbitrary, dictatory, domineering controls. They always seek to develop a strong individuality in their mediums, and open avenues of knowledge to the students of Spiritual Philosophy and point the way to its great truths. They give advice, and in various ways lend assistance to the medium in his efforts to learn and instruct others, always allowing and insisting upon the medium's and the student's placing their own interpretation on every lesson, theory, or fact of spiritual science taught.

Like attracts like, and a medium when developed may be controlled by a certain spirit, or he may not be, just as he wills it to be. No spirit can control a medium without his consent, or against his will.

If the medium has sufficient will to refuse, the spirit is helpless to control. The medium should decide who shall be allowed to control him and who shall not.

The medium may choose his spirit controls from among those who may come to him, or he may refuse to be controlled by any of them, just as the hypnotic subject may give himself over to the control of any hypnotist, or refuse to become subject to any of them. This being true, the medium may become a student of

his choice of spirit teachers, the same as he may select his school teachers in this life.

The proper use of mediumship strengthens the will-power and develops the individuality of its possessor. The character of the medium will determine the class of spirit intelligence that he will attract to himself. If his desires, aspirations, and practices in life are of an exalted nature; if he seeks to be noble, true and progressive, he will attract those who will assist him in his desires. "Like attracts like" in the sphere of mediumship. A medium may easily learn the character of his controls ("by their works ye shall know them"). He may reject one and accept another, as he pleases.

The belief that the medium is a helpless nonentity in the hands of a spirit hypnotist, or a hypnotist in the mortal form, is a very unfortunate error. It is dangerous to teach it to mediums as it produces a bad suggestion, which is often fatal to the development of good and valuable mediumship.

It is a settled fact with us that no operator can control an intelligent subject against his will. The subject must allow himself to be controlled or the operator fails.

The following statements of Dr. La Motte Sage embody a number of valuable facts which every medium and Spiritualist, as well as every honest opponent of spirit mediumship may study with profit. He is quoted as follows:

1. "No one can be hypnotized against his will."

2. "No one can be hypnotized unless he complies with certain conditions, and does his part to bring about that state."

3. "Anyone who is hypnotized may have done more himself to induce the state than the operator has done."

4. "The hypnotist possesses no special power, nor can he gain permanent control over any one or absolute control even temporarily, without the subject's consent."

5. "To be hypnotized in no respect shows a weakness, nor is the condition in any sense a pathological one."

6. "Hypnotism of itself is absolutely free from harm."

This expresses our views on the subject. We thoroughly believe these statements are true; and if they are true, the developed medium is safe, the dangers of mediumship, the teachings of the doctrines of "obsession," with all of their supposed horrors disappear and fade into oblivion. Believers in such dogmas and errors should awaken to the beauty, safety and great value of well developed mediumship.

Mediums Should Demand Their Own Conditions.

Mediums should develop sufficient independence to assert their rights, and compel investigators to comply with the rules of the seance room and all conditions necessary for good results. Investigators should not attempt to dictate as to the conditions for the seances, and one persisting in doing so should be invited to retire from the circle at once.

Mediums should be provided for so they would not need to worry about, or struggle for a living. They should not be obliged to give readings for any person who is repulsive to them. No one but a medium for public work knows the humiliation these sensitives

endure in consequence of the ignorance and lack of spirituality of some of their patrons.

Mediums should not be obliged to give readings when they are not well, or when not in the proper mood. When the rent is due, or the children need clothes, or the grocer's bill must be paid, the poor soul, through actual need, is goaded on to misuse her sacred gifts in the endeavor to satisfy the sitter and earn the dollar necessary to keep her little family together.

May God, angels and men, pity the poor medium who must give readings when her soul revolts at the conditions her sitter brings, or when the laws of health demand rest for her tired nerves.

Mediums' Guides Assist Other Spirits.

In many instances mediums' guides act as spirit messengers, giving the messages for other spirits who wish to communicate.

All spirits are not able to communicate through one particular medium. Many spirits know little or nothing about the laws of spirit control, and could not communicate without assistance. In such cases mistakes are sometimes made in the transmission of the message, the same as occurs in this life when a telegraph operator errs in the transmission of a telegram. Allowances should always be made for possible errors in spirit messages.

Work of a Medium's Spirit Band.

In the development of a medium, the wisest of spirit attendants are often obliged to experiment in order to learn what mediumistic qualities their subject possesses, and to know the best way to unfold

those latent powers. After this has been determined, different spirits who possess particular phases of mediumship are each placed in charge of that particular phase to be developed in the medium.

A spirit who has good clairvoyant power may be assigned to the work of the development of the medium's clairvoyance. A spirit who possesses great healing power is assigned to the care of the medium's health, and to the development of his powers of healing. A spirit who has poetical genius may become the medium's poetical inspirer, helping him in the development of that mediumistic faculty, as well as in clothing the messages of other communicating spirits in poetical language. A spirit who possesses the mediumistic qualities and development for the physical phase of mediumship may be assigned to the unfoldment of these particular powers of the medium, and this may continue until competent spirit-guides are in charge of all the mediumistic qualities to be developed in the medium.

The spirit band becomes organized with a leader, all of them working together in harmony and to the best advantage for the preparation of the medium for his work. When he is sufficiently developed, they work with him and through him in proving a future life and teaching the science, philosophy, and religion of Spiritualism.

There are many things to be learned in studying this department of Modern Spiritualism. A spirit may possess great clairvoyant powers, and the medium may have developed that gift also, but if the spiritual forces of the spirit and the magnetic forces of the medium do not harmonize and blend freely, the best

results are not obtained. The same law governs every other phase of mediumship. Therefore, it is plain to be seen that the spirit guardians need to learn by experience what spirit is best adapted to co-operate with the medium in the practice of each phase of his mediumship.

The development of any one of these spiritual faculties requires study, experiment and practice, as well as patience and perseverance on the part of the spirit teachers. When the medium heartily participates in the work, placing confidence and trust in the spirit teachers, the development is more rapid, the manifestations more perfect, and the results better.

Each one of the spirit helpers may possess other phases of mediumship besides the one assigned to him in any particular case. One who has healing power may also be clairvoyant in a greater or less degree, or he may possess physical mediumship to some extent, and he may use these powers at times in conjunction with the practice of these other phases.

In the author's case "Old Doctor," an Indian spirit, uses him to diagnose disease more successfully than any other member of his band. While other members cause him to see clairvoyantly at times.

Lotunda Modjeska, a French-Italian artist, controls him to read character as do some other spirit guides.

Andrew Payn, an Episcopal minister when in earth life, improvises and sometimes writes verse through his hand. It is seldom that any other spirit attempts this intricate task, and probably because of the medium's poetical faculties being so poorly developed, and the little prospect for their improvement in this life.

This spirit also inspires or controls the medium to lecture at times.

E. V. Wilson, who was selected as leader of the author's spirit band, uses his powers in various ways to assist in the work, but principally in inspiring or controlling the medium in public speaking and in giving spirit messages and tests to public audiences and elsewhere. Thus the workers are organized, and the work properly systematized and successfully carried on.

Experience is the best of teachers, and the author's oft repeated reference to his own mediumistic experiences may be pardoned by the reader as he uses these substantial facts and personal proofs instead of hearsay evidence, or vague theories in substantiating his claims. Actual personal experiences and positive demonstrated facts are of the greatest value as compared with hearsay evidence and far-fetched theories based largely upon guess work.

The medium *knows* what others may believe, and consequently is better qualified to discuss matters pertaining to mediumship and Spiritualism.

CHAPTER VII.

Advice and Teachings of Spirits Beautiful.

In the forty years of our almost daily intercourse with the spirits of the departed, through our own mediumship as well as that of many others, we have never received a message or heard one given that advised anyone to do wrong. They always teach that if we would be happy we must be good and do good; that true happiness lies in making others happy. Their teachings are elevating, consoling and helpful. Their words of comfort to the dying are: "Fear not, death is not a calamity, but is the greatest of blessings. It reunites you with the darlings gone before." The spirit comforts the living mourners with the assurance that their darlings are not dead, nor sleeping; that they have not gone far away, but are often near them.

Certainly such teachings do emanate from "evil spirits," as some Catholic and Protestant Churches, Theosophic societies, and other grossly unjust and unreasonable opponents of Modern Spiritualism would have the world believe.

The simple though elevating fact that spirits always teach us to be good, and do good, never advising us to do evil, or commit a wrong, is proof positive that they are not "evil spirits" or "fallen angels." If it were "the devil," who is teaching the people of this world to be good and do good, he would be tearing down his own kingdom.

Fear not, dear mediums, there is no danger of "evil spirits" from beyond the grave causing you injury. There is infinitely more danger of evil spirits in the flesh making you trouble. Some of them may

be found among those who are seeking to get laws passed in the legislatures prohibiting you from practicing your divine gifts. Others may be found among those who seek to destroy your religion by having you arrested, fined and imprisoned; others still, by circulating false and slanderous reports about you, etc. Knowing that these evil disposed or ignorant spirits exist on this plane of life, we can meet and educate them to a higher sphere of understanding, converting them into good spirits, as Spiritualists have done and are still doing to thousands.

Dear mediums, continue faithful in the good work. Court beautiful spiritual mediumship. Trust your spirit helpers. Seek to bless the world with your powers, and fear not. Stand by one another and the cause of Modern Spiritualism. A just reward will come to the truly good, and you will be greatly blessed in the work of the angels.

Mission of Mediumship.

There are many honorable callings in which men labor, and each one who labors to improve the condition of himself and others is entitled to a goodly share of honor and appreciation. Whoever seeks to be of benefit to mankind is filling a useful place in society and in some measure blessing his kind.

There are different kinds of labor and various ways of working for the upliftment of humanity. Great men in many walks of life have filled their niche in assisting the progress of the world. There are noblemen in all professions, as well as among the unprofessional. One may fill a very important position and hardly become recognized by the world. The man who fires the boilers that generate the steam that runs

the engine that pumps the water to the many homes of this city, is filling just as important a position as is the president of the Water Commission. The most obscure one of our workers may be doing as much or even more than some other one whose name and fame may have encompassed the earth. It is true that the janitor of a building, though he may not be mediumistic even, is a medium or an instrument necessary to the success of the meetings held therein.

We are often told by good and earnest people that they would be happy if they could only speak in public, give tests, improvise poetry, or anything else to help along the cause of Spiritualism. To such we will say: You can do something to help the cause even if you connot preach or give a test. You can entertain a medium, cook his meals, make his bed, arrange for meetings, etc., and thus become a medium assisting the spirit world to carry on the great work of Modern Spiritualism.

It is different, however, with one who is called to expound from the pulpit or public rostrum its truth, or to demonstrate it through mediumship. Great responsibilities rest upon such mediums. Some people look upon them as veritable saints and expect them to live up to their idea of saintship; while others who are ignorant or uninformed look upon them as the vilest imposters. So it is that mediums and other advocates of the truths of Modern Spiritualism, like the teachers of all new and advanced religions, must meet the unjust criticisms and other malignant attacks of the ignorant and uninformed opposers. This fact necessitates their walking in the straight and narrow path. The beautiful mission of mediumship is the greatest of all missions, and the labors of all true, de-

voted mediums should be most sacredly prized and carefully utilized.

It is a sacred calling that permits one to assuage another's grief and sorrow. It is doubly so when one can become an instrument to be used by an angel to communicate with his loved ones of earth. To become a medium through whom a so-called "dead" friend may return and speak to his loved ones in distress of soul, awaking them to the consciousness of their continued existence, and telling of their undying love, is the sweetest gift of God to man.

A Little Kindly Advice.

Fellow mediums, be true and loyal to your heaven born gifts; walk uprightly; think only good thoughts; aspire to receive the good, pray for it, strive for it, trusting always in those who guide you, and you will receive blessings in great abundance.

Spiritualists and investigators, when you enter the seance room, be cheerful, be honest, never trying to deceive the medium by using intrigue, but always aspiring for the good, the true, the spiritual. Let the heartfelt aspiration to communicate with your beloved spirit-friends dominate your thoughts. Let no doubts, or thoughts of evil enter your minds, but trustingly crave a crumb of comfort, a word of wisdom, a little kindly advice and sweet communion with your spirit friends. It is with these conditions that success is attained.

All Need Friends.

To have friends, one must make them by being friendly. If we would be loved, we must become lovely ourselves.

Self Control.

The proper development of mediumship increases the power of all the other faculties. A person who is mediumistic is sensitive, and subject to extreme suffering and great enjoyment. If he is not self poised, his enjoyment may lead to excesses, and his suffering may be increased and intensified almost beyond endurance. To learn to control one's self is a great accomplishment, and yet it becomes an easy task when we resolve to do it. If we will it, and constantly strive for it, we make the needed conditions for the assistance of our spirit friends, and the more mediumistic we are the more assistance we will receive.

In developing mediumship one should learn to control himself at all times excepting when desiring spirit control. At such times he should freely receive the spirit influence without fear or doubting.

Dear mediums, you have been selected to fill the grandest mission vouchsafed to the people of this life. Prize your powers highly, and love one another as your spirit teachers love you. In doing so you will make your own pathways bright and beautiful, and you will bless those with whom you associate. Heaven is indeed blessing you.

To the Reader.

Now that we have recorded these facts, and made plain the conditions necessary for the production of Spirit Phenomena, the author would explain his position regarding them. The phenomena of Spiritualism of ancient and modern times are natural phenomena. They were, and are now, governed by natural law. Therefore they should not be classed as miracles, as

the Christian Church has denominated those of the Bible.

Spirit Phenomena of the physical and mental phases constitute the only absolute proof of a life after death that mortal man has ever received. They constitute the fundamental principals upon which every religion is founded, and in this fact every religion has a substantial basis of truth. Men after witnessing these phenomena, at different times, in different ages, have interpreted them in different ways, according to their ability, or lack of ability, both of which are clearly to be seen in the creeds of the many different religions of the world.

Spirit Phenomena are as beautiful and sacred, as they are necessary for the enlightenment of mankind, although they are but the stepping stones to higher conditions. They constitute the base of a great structure,—the foundation upon which is built the most beautiful, uplifting and inspiring Spiritual Philosophy —the only truly scientific and natural religion.

As much as we love the phenomena of Spiritualism, in its many wonderful and beautiful phases, we could not be content with it alone and seek no farther. In short, we have traced the phenomena to the cause producing them, and they have brought us in touch with spiritual beings who possess the knowledge that all people of this world sorely need. These beloved spirits have taught us many truths, which are embodied in Spiritual Science. This Spiritual Science constitutes our religion. What we have learned of it appeals to our soul's highest and holiest aspirations. The more we learn of it, the happier we become. The more we receive of it, the more of heaven we enjoy. The

author being a medium himself it becomes his daily blessing. O, the sacredness of daily communion with the angels!

The glory of Modern Spiritualism is great. The beauty and reality of the truths of this religious science, this scientific religion, words are too weak to tell. When it is understood that it reunites us with our darlings who have left us, and that they again become our daily companions, its blessings may be realized to some extent.

It is advisable for all who contemplate investigating Modern Spiritualism, first to become familiar with its teachings, especially with the laws governing mediumship and methods used by spirits in communicating; and second, learning what is required of the investigators, as well as the necessary conditions required of the medium, in order to secure good results. When equipped with all of this knowledge, the honest investigator will enter the seance room with a prayer in his heart, a tender and holy aspiration in his soul, a beautiful complacency pervading his being, and the tender love for his darlings in spirit life dominating his entire nature. Then will he be in condition to open the gates of heaven and welcome the angel visitors.

Contrast the above described conditions with the conditions in which the ignorant and unsophisticated investigator usually enters the seance room. In doing so one will soon learn why some people do not get satisfactory results in seances. Ignorance is man's worst enemy. Knowledge and wisdom are man's best friends. A knowledge of the truths of Modern Spiritualism is man's greatest blessing.

In Conclusion.

May this work prove a help and a blessing to many of the earnest and sincere aspirants for the good and true in mediumship. May the dear mediums and other faithful workers in the cause of Modern Spiritualism be encouraged to put forth greater effort in advancing our movement, which is now growing very fast and is rapidly enlightening the world. May all receive the blessings of heaven in as full measure as they have been, and are still being received by

The Author.

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